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THE

# RITUALISTS

OR

## NON-NATURAL CATHOLICS,

THEIR ORIGIN, PROGRESS, AND PRINCIPLES  
EXPLAINED AND ELUCIDATED,

WITH

ILLUSTRATIONS AND A COPIOUS INDEX,

BY

THE REV. PETER MAURICE, D. D.,

Yarnton, Oxford.

מה עשיתי עתה הלא דבר הוא :

“The Prophets prophesy falsely, and the Priests bear rule by their means; and my people love *to have it* so: and what will ye do in the end thereof?”—*Jeremiah*. v. 31.

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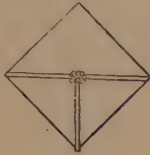
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[See description of, pp. 56—71.]



## INTRODUCTION.

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In making up these Pamphlets into a volume, some remarks, by way of introduction, are unavoidable; for when the writer undertook to disabuse the public mind on the tactics and ulterior object of the innovators on our reformed Ritual, he had no intention of doing more than pointing out some of the leading peculiarities of the movement; but he found that it was impossible to do so to any good purpose without entering into many details which would be quite new to the present generation.

The difficulty of condensing within the limits of a few Pamphlets the history of a Revolution, which has been spreading itself over more than forty years, is scarcely conceivable; neither would they be available as a manual to those who are anxious to study the question without an index of the principal subjects under review; this index will form almost the only distinctive feature of the present edition. The first pamphlet, under the title of the "Ritualism of the Popery of Oxford," was issued in the summer of 1867—extending from page 1 to page 50. The next, or "the Postscript," was published in the early part of 1868, being a continuation of the subject from page 50 to page 106. The remainder, "The Legacy" followed towards the close of the same year, 1868, commencing at page 107 to the end of the volume.

We begin our remarks by a reference to the "Tracts for the Times;" concerning which we would observe that some additional notices, both of the rise of the movement as well as of the peculiar phases of its recent operations, are required to enable the reader to form an adequate estimate of the real nature of the entire question; and this will make it necessary here to revert to some particulars connected with the early history of the "Tracts for the Times;" which although commenced in the autumn of 1833, attracted for some time but little public attention. At first the expense of the publication was almost, if not altogether, defrayed by the contributions of a few private individuals, and their circulation promoted by the persistent touting of the leaders of the confederacy; and it was not until the subject had been well ventilated in the *Record* newspaper, that there was any demand for them by the public at large: but such was the excitement produced by the attention thus drawn to them, that all at once the returns from the sale became so remunerative that they were enabled to refund the sums of money contributed by those friends who had come forward to help them; and they then transferred the stock in hand from a small printing establishment in one of the suburbs of Oxford to the High Church publishers in London; for up to the time, when they had

issued about 28 or 29 numbers, they were not known otherwise than as "The Oxford Tracts;" but thenceforward they were headed "Tracts for the Times." These tracts in themselves had very little to commend them either as literary compositions or intelligent exponents of the theories which they were propounding; but the extracts thus brought before the religious world were so astounding and unmistakeably sacerdotal in their complexion, that they created quite a sensation among all parties, both within and without the establishment; to say nothing of their popularity among Roman Catholics, and their secret introduction into Rome itself; for even then there were Jesuits (near the throne) busy in the movement, with facilities for inter-communion with the Vatican. Many of the earlier tracts were from the pen of the Rev. J. H. Newman himself, assisted by Professor Keble—which, though they were short and desultory, contained the germ of almost all that was afterwards developed in their more elaborate treatises—and there was perhaps nothing more revolting to the feelings of the evangelical and scriptural Christian, than what was advanced in No. 4 of the series, which we have now no difficulty in ascribing to the pen of Professor Keble; wherein we read that, by virtue of the so-called apostolical succession, "ours is the only church in this realm which has the right to be quite sure that she has the Lord's body to give to his people." (No. 4 p. 5.) In some of the other earlier tracts we find also such expressions as "conveying the sacrifice to the people,"—"being entrusted with the keys of heaven and hell," also "entrusted with the awful and mysterious privilege of dispensing Christ's body and blood." (No. 10 pp. 6—7). These were afterwards followed up by more elaborate treatises, among which was one on Baptism by Professor Pusey—the only one among the writers whose initials were allowed to appear in the series—in which he brought forward some very extraordinary views on "Sin after Baptism." Neither did he cease to reiterate his peculiar superstition of the next to impossible Pardon of Sin after Baptism until, (as it is presumed) being no longer bound by the ties of wedlock, (see p. 18) he set himself up as a Father Confessor, not only ready to shrive each penitent that came to kneel before him, seated on his Faldstool in his lodgings at Christ Church, but, like the genuine licensed Missioner of the Papacy, visited strange Dioceses, and became Directeur Extraordinary to all the Adullamites of that generation. Thenceforward, "Sin after Baptism" was heard of no more, being done away by that superabounding holiness which he professed to have authority to impart to both bodies and souls, whenever by hand and solemn formula he pronounced them pure in the sight of God.

"Absolution is like a second Baptism; when you have received it with all your heart, you are as pure and spotless as on the day on which you were baptized".—*From Books for the Young, circulated at the 12 days mission in London. (See Record Newspaper Nov. 24, 1869.)*

In a correspondence with S. G. O. in the *Times* newspaper, bearing date Nov. 13, 1866, Dr. Pusey makes the following statement:—

"It is now above a quarter of a century since confession so much increased.

\* \* \* In the course of this quarter of a century (to instance my own experience, which I must know) I have been applied to to receive confessions from persons in every rank, of every age, old as well as young, in every profession, even those which you would think least accessible to it—army, navy, medicine, law. \* \* \*

“The use of confession among us all—priests and people—is very large. It pervades every rank, from the peer to the peasant.

“During the 28 years in which I have received confession, I never had once to refuse absolution.”—Nov. 29, 1866.

The following list of the Tracts of the Times as traced up to the writers, may be depended upon as authentic, and is not without its special interest to those who study the controversy to which they gave rise.

*Tracts for the Times.*

Rev. J. H. Newman No. 1, 2, 6, 7, 8, 10, 11, 19, 20, 21, 34, 38, 41, 45, 47, 71, 73, 75, 79, 82, 83, 85, 88, 90.

Rev. John Keble 4, 13, 40, 39.

Rev. Arthur Percival 23, 35, 36.

Rev. Alfred Menzies 15.

Rev. William Palmer, Wor. College, supplied notes for 16, but they were made into a tract by Rev. J. H. Newman.

Rev. E. B. Pusey, D.D., 18, 66, 67, 68, 69.

Rev. R. H. Froude, 59, 63.

Rev. Isaac Williams 81, 86.

Although some of the tracts were more or less notorious for anti-protestant and non-scriptural bias, they were allowed to circulate without any attempts being made to arrest their progress; but when, in the early part of the year 1841, Tract 90 was issued, the indignation caused by its Jesuitical raid upon the very principles upon which the 39 articles had been framed became so intense, that the University was aroused into a state of fearful excitement; and prompt measures were resorted to to condemn it; and this, at once, put an end to the series; and from that time we date the first commencement of the Exodus to Rome. Up to that time ‘Laudism’ had been the type after which they had been framing their Sacerdotalism; but when they became fully aware that the Laudian theory was Utopian, the more advanced partizans slunk away from the ranks; and for the next ten years there was a large accession of renegades to the Church of Rome. In the meantime the tactics of the party were undergoing a change, and the hope of assimilating the worship in the Church of England to the Ritual of the Latin apostacy began to be more promising; and since then we have discovered a clue to the secret springs of action which have been in operation after their ranks were thus thinned. The Father Confessor, Dr Pusey, being from that time fully established in his office, and no longer embarrassed by the undisciplined ardour of his less plastic comrades, was enabled to keep in check the recruits which were replenishing the ranks; and having organised an advanced guard, enrolled them by registration (see pp. 10—78) to be drilled according to the exigencies of each particular crisis. Soon after this, our attention is called to other agencies brought to bear upon the movement by the introduction of a Bishop instinct with a Sacerdotalism that was peculiarly in unison with the views of the High Church Clergy of that generation. He came among us, it is true, with the reputation of holding evangelical sentiments, and

as one not unfavourable to the cause of protestant truth; and his talents and devotion to his episcopal duties were such that the entire aspect of the diocese was soon changed; and in nothing was the change more conspicuous than in the renovation and restoration of Churches; while the tact which he displayed in blending a quasi-evangelical theory with the sacramentarianism of the old Laudian creed made it seem rather problematical whether his leanings were not more to the evangelical than to that School of thought so popular among his clergy. We find therefore, that, in consequence of no check being imposed on the movement by interference on his part, an increased facility was afforded of carrying on plottings against evangelical, or, as they were termed, puritanical principles in the Church of England. For it is quite certain that the spread of what they considered Puritanism was the main incentive of the Revival of the Churchianity which formed the leading characteristic of that particular era. Puritanism was the nickname given and still applied to those views, which associate the conversion of the soul with the work of the Holy Ghost in the heart by special operation from on high, and not with the *opus operatum* of baptismal organism. So cordially did their new Bishop appear at first to take a prominent part in the Societies supported by the evangelical section of the Clergy, that they could not but hope that the Gospel would flourish through his co-operation. But soon were those hopes damped. The Pastoral Aid Society, at first so warmly espoused, was not only doomed to be altogether deprived of his support, but to be supplanted by another of his own creation, called "The Spiritual Aid Society;" and I had myself, in the year 1853, the mortification of receiving a curt notice that I was not to allow any more congregational collections to be made in my Church for the Moravian Episcopal Church, which also had been previously high in his estimation. And, with respect to the Church Missionary Society, though for some years he continued to preside at the anniversary of the Oxford branch, he has now for a long time given it the cold shoulder, and the Meetings have become conspicuous by his absence from the platform. In the interim the sacerdotal leaven kept fermenting and diffusing itself in all directions, and no disfavour shown to those who were claiming to hold "all Roman doctrine," and were filling their churches with every kind of idolatrous gear and symbolism in studied imitation of the Latin ritual. An Architect unmistakeably tinctured with mediæval proclivities was foisted upon the diocese, and special attention was given to the fitting up of Chancels to make them as suitable as it was possible for carrying out the mummeries of the Mass. Three steps or landings, at least, were considered indispensable to the approach unto what was now always called "The Altar;" and in process of time these were so constructed, as may be seen in the Directorium, that the upper step or foot-pace at both ends should not be wider than six or eight inches, so as to compel the officiating minister to leave the north end, and take up his position at the west side of the Table or 'Altar'; so that at the consecration of the elements he could



scarcely do otherwise than stand, as every Popish Priest is enjoined to do, (and as Bishop Wilberforce now does) with his back to the people, when that part of the ministration is going on. A provision was likewise made for the Piscina, and Sedilia, &c., which form necessary adjuncts to the altar of Popery, and a sufficiently large space was left above the Table under the window to set up whatever idolatrous or superstitious ornamentation might be requisite. Neither were the Vestries constructed as heretofore, but rather after Popish models, with a door on the outside for the purpose of allowing them to go round the Church, and re-enter in processional array. So that a careful survey of the Churches recently erected (especially in the diocese of Oxford) would supply a graduated scale of the progress and development of the anti-protestant elements peculiar to the architecture of each successive generation. While the last Churches consecrated and inaugurated by their retiring Prelate, though in different styles of architecture, will furnish samples of the ne plus ultra of sacerdotal pretentiousness and gorgeousness; they are confessedly incongruous in character as places of worship for others than idolaters of a most advanced type, more especially those of St. Mary at Freeland, in the parish of Eynsham, and St. Barnabas in Jericho at Oxford; neither of which, be it observed, were consecrated without the deliberate approval of their respective Ordinaries (objections having been taken to some of the ornamentation and construction of each of them.) That at Freeland has a Sacramentarium with six elaborately-carved images in niches on either side the Crucifixion; forming a Reredos to the Altar Table, which is decked out after the extreme fashion of the Latin use, and is pronounced to be a perfect gem of the idolatrous graving tool. It has not only the three steps (of Calvary) to the Altar Table, but four besides (in all seven) up to the High Place; the Chancel forming about one half, if not more, of the entire building, with an image of the Virgin and Child, in mythical entablature, over the principal entrance to the Church. In this particular instance, however, it is not likely that anyone would presume to allege that the Reredos, &c., is an architectural decoration of the building, as it is at some distance from any wall; and, whether specified in a faculty or not, would be pronounced in any court of justice an illegal structure; and if placed there for the purpose of devotion, (even Bishop Wilberforce being the judge), it must be condemned for its grossly superstitious character. Such was the effect produced upon the nervous temperament of one clergyman when he looked up at the Image of the Crucifix (above the Cross on the Altar Table) that he was noticed to turn deadly pale, as if filled with horror at the hideous spectacle; for there is something so peculiar about it, and so like a reality, that it is impossible to gaze on it without a shudder. But the other Church, situate at Jericho is not less notorious as a Meeting House for idolaters. It is an attempt (possibly the first of its kind) at the development of the Christian Paganism of the Greek or Eastern Apostasy; and, as it is peculiarly adapted to the classical temperament, it is likely

to become most seductive to those who have had their juvenile imaginations well steeped in the mythology of Heathenism. We may therefore be on the look out for an elimination of the intellectual in lieu of the gross and material element by which statuary and carved symbols supply an ornamentation suitable to the other School of Pietism. And such do we find introduced and depicted in the interior, in full scenic detail, garnishing the entire Eastern Walls. Instead of a window above over the Chancel in the Apse, there is painted in gigantic proportions a figure to represent our blessed Lord in a sitting posture, in the blue expanse, with the globe in one hand, and the other raised in the act of Benediction, the fingers and thumb symbolically arranged, (as represented in Bishop Wilberforce's photograph), and the Nimbus of Glory about the head. Instead of a Table, at which the communicants might be gathered together, there is erected a tomb-like Altar with a Canopy over it, called the Baldachino; such as is in use in Popish countries for the suspension of the Ciborium, &c., (see p. 155) and to carry about in procession the Hostia or other idols and relics, &c., for the people to bow to as they pass from place to place. Leading up to this Altar are ten ascents or greises from the floor of the nave of the Church, the three steps of Calvary being then so elevated above the congregation the performers can be seen (as if it were upon the boards of a Theatre), from head to the feet as they go through their evolutions. And this High Place was inaugurated by three Bishops in full dress pontifically standing more or less during the Function with their backs to the people!!! Another peculiarity in this Church is that in the eastern wall of the exterior of the Apse, (behind the Painting of the Saviour) there are three Crosses made of black bricks, as if to be a Calvary for the passers by to pay their devotions to. It is, indeed, a well-devised Metronome to indicate to the Diocese, if not to the Church at large, to what a state of perfection the Sacerdotalism of a Bishop allowed things to be brought before he handed over his Baton of office to his successor. How far the name Barnabas, as associated with his separation from the Apostle Paul, may be symptomatic of the tidal element now at work, and the schism about to follow in its wake, may not be worth our while to attempt to prognosticate; but that the Greek prototype of ancient Christianity is in many particulars more homogeneous with the yearnings of these Ritualistic Reformers than those of the Roman Apostacy, will not be disputed; and we cannot but entertain a presentiment that such a development is likely to be the natural issue of the present phase of the movement. A large proportion of them, it is true, are almost ripe for some such system as is presented by the Latin Hierarchy, and may at any moment troop off for Rome: but the Sacerdotalism prevalent anterior to the Roman schism presents attractions far more in unison with the idiosyncrasies of another class of dissenters within our pale, than can be found in any other section of Christendom; inasmuch as they would have less to give up in the way of dogma, and not do such violence to the dictates of a burdened conscience, by adopting sundry practices which are not so



much at variance with the written word of God. Their Clergy might thus be dispensed from the vow of celibacy; their Laity not deprived of Communion in both kinds; and the dogma of the Real Objective Presence might be held in all its essential vitality without their being compelled to subscribe to that peculiar formula insisted on in the Creed of the Latin Church. Dr. Pusey in his *Irenicon* thus expresses his view on this point. "The belief of the Greek Church (*respecting transubstantiation*) is the same as ours."

If one had but leisure, it would be worth while to ascertain how far some of the Ritualistic clerics eke out their patchwork of non-natural Ceremonialism by instalments from the Eastern use, for some of their vestmentary appointments seem to be more akin to the Greek than the Latin Ritual.

As some of the readers of these pages may not be acquainted with the history of the opening of St. Barnabas Church, the subjoined notice will not be here out of place.

"ST. BARNABAS CHURCH, OXFORD.—On the 19th the Bishop of the diocese consecrated this new basilican church, which has been designed by Mr. Blomfield, the interior of which is of a very imposing character. A procession, in which a large number of the clergy of the city and neighbourhood took part, as well as the Bishops of Nassau and Minnesota, started from St. Paul's Church, Jericho, Oxford, shortly before twelve o'clock. At its head a large Cross, richly jewelled, was borne, and several handsome banners were also carried. 'Onward, Christian soldiers!' was the processional. On reaching the entrance to the church, the procession was met by the Bishop of Oxford, attended by Archdeacon Clerke. The founder (Mr. T. Combe) having read the petition to the Bishop to consecrate the church, the Service was proceeded with. The Bishop celebrated and preached. The church was crowded to excess, and the route of the procession was lined with spectators. There will be Services during the Octave, including two Celebrations daily. The evening sermons have been and will be preached by the Vice Chancellor of the University, and the Revs. W. J. Butler, Rivington, White, King, Randall, Mackonochie, Pott, Ridgway, and Ward. The church will hold 1,000 people, and is an imitation of the early basilicas, of which San Clemente at Rome is a type. The choir is raised three steps, and is separated from the nave by a screen of stone and metal-work, which entirely surrounds it, having gates at the west and on the north and south sides at the east end. The Altar, which is raised nine steps above the nave floor, stands under a baldachino of wood, decorated with colour and gilding. A metal Cross, seven feet in height, hangs over the entrance to the choir. In the semi-dome of the eastern apse is a figure of our Lord enthroned: below, in a series of arches, are the figures of the Apostles. Many other decorations are to be introduced into the church."—*Church News*, Oct. 27, 1869.

The opening of St. Barnabas Church has been moreover of service in giving the public an insight into the true character of the training of the students at the College of Cuddesdon, and its connexion with the Ritualism of the day. For among the preachers during the Octave we find the name of Canon King, Principal of that establishment; and from a letter to the *Oxford Times* (Oct. 24, 1869) we learn that he (1) advocated the dogma of Auricular Confession, and exhorted the congregation to prepare themselves for a systematic confession to a Priest and (2) counselled them not only to become partakers of the Holy Eucharist at an early celebration, but to claim the privilege of being present also at the High Celebration at the mid-day service, and to assist in it as an act of the highest devotion; and this, too, notwithstanding that, even in the first book of Ed. VI., there is an injunction in the Rubric

"That all those that mind not to receive the Holy Communion should depart out of the Quire," &c. He also (3) told them that they must be looking forward for the appearance of the Vestments, which were in due time to be introduced into the services; and he further openly declared, in the presence of about 500 undergraduates, that the public mind was prepared for the full development of what was called Ritualism. Now, whatever his teaching and practices at the college may have been, it seemed quite natural to him, when an opportunity afforded itself, to exhibit himself, Chameleon-like, in the true colours of that very party whose cause he was brought forward to espouse. Here, by way of further illustration, attention may be drawn to some extracts from a correspondent in the *Church News* (Oct. 28, 1869), headed "Light and Shade at Jericho." After a notice of the Clergy and Choristers, &c., his remarks are as follows:—

"I must say I never saw a more infelicitous, if I may not say grotesque, mode than that adopted by the Bishop.

"The Altar, highly elevated, is surmounted and enclosed by a baldachino, apparently cutting it off from access for the purpose of Celebration except in front; and here the Bishop placed himself at one end of the Altar, while his two attendant bishops supported him in their places in front.

"During a great part of the Service the person of the celebrating Bishop was, in a considerable degree, hidden from the congregation on the south side of the church by one of the pillars of the baldachino, so that the attendant bishops, on their proper steps on the north and south sides of the Altar, seemed to be supporting an invisible (I hesitate to say phantom) celebrant. There was the solemn voice, but there was also the vacant place from whence the voice should come, till at certain times, such as the Consecration (which also was marred in solemnity by a delay for the presence of the Incumbent to explain something), the Bishop seemed to squeeze himself between the Altar and the pillar of the baldachino to occupy his position in the midst of the Altar.

"The elevation of the Altar brought another ugly feature very prominently into notice, and that is the very grotesque (I do not hesitate to use the word here) Episcopal dress. On the Bishop of Oxford the peculiarity of it was brought out by the red hood cutting off the black line of satin garment down the back. Standing where he did, in his proper position in the midst of the Altar before all the people, he looked 'for all the world' like a lady in a black petticoat or skirt, with a white 'body' with full sleeves, over which was thrown a red shawl. By the way, can this be the reason why the very clever and somewhat ritualistic Bishop of Oxford stands in full attire as little as possible before the people? The dress of the three bishops, raised so much as the wearers were yesterday above the people, was anything but an edifying spectacle."

The above are from the pen of one of the more sober sacerdotalists, whose weaning from the principles of the Reformation had been effected by a slow and spasmodic process, they are therefore the more valuable; but it may be as well to observe also that, with respect to the anomalous figure presented by the Bishop as he stood during the Prayer of Consecration with his back to the spectators, he was the first of his order, within the memory of man, to appear in public with an academic Hood on; and that of late years he has patronized one differing both in shape and manner of adjustment from that worn by the Doctors of Divinity of any age since the Reformation; following, we may presume, the fashion of those Ritualists who boast of their having brought back again all kinds of mediæval trinkets, vestments, and millinery discarded when we were emancipated from the thrall of Popery.

Some further notices of the Consecration of St. Barnabas will not be out of place.

"The Bishop refused to go on with the ceremony of consecrating the Church until some of the most glaring innovations were removed."—*Oxford Times*, November 20th, 1869.

"He changed his book from the position in which it was placed on the Holy Table (which would have caused him to turn his back upon the congregation) to the south side of the Table, where, at considerable personal inconvenience, owing to its peculiar construction, he took up his position, and he showed so much indignation at the impudent attempt made to introduce wafer bread at the Celebration of the Holy Communion, that he delayed the service until ordinary bread was procured."—*Oxford Times*, October 30th, 1869.

It is reported that not long after the opening of St. Barnabas the parishioners were thrown into a state of excitement from learning that their new Pastor had been seen following one of his congregation out of church upbraiding him for not making a true confession, and for suppressing some particulars which had caused no small amount of scandal in the neighbourhood. Even Romanists would be horrified at any allusion being made by the Priest to what had taken place at the tribunal of the Confessional, and it seems scarcely conceivable that one trained at the same institute as Mr. Mackonochie and Father O'Neill (see p. 76) should so far forget himself as to be guilty of such an act of indiscretion; for if such reports should be circulated, the nuisance must at last become so crying as to cure itself.

The following extracts from the February number of the *Church Association Intelligencer* are equally startling and not less deserving of insertion in connexion with the above.

"**RITUALISM AT OXFORD.**—Father O'Neill, who attracted some attention by a service at which he officiated in London a short time since during the Twelve Days' Mission, when a large number of candles were solemnly blessed and afterwards carried in procession by penitents, has recently been preaching at Oxford, and on St. Stephen's Day preached a sermon in the new church of St. Barnabas, in that city, in which he warmly advocated the Romish doctrine of the invocation and intercession of saints. After quoting and detailing several miracles worked by the body of St. Stephen about 450 A.D., he begged the congregation to pray to the saints, and they would pray to God for them, for, said the Rev. Father, 'the effectual, fervent prayer of a righteous man availeth much,' and finally concluded by lamenting the loss of the shrines and relics of the saints which once existed in England, but which were swept away at the Reformation. In the middle of his discourse the preacher clasped his hands together, and raised his eyes to heaven, invoked St. Paul, calling on him to intercede for him if he said anything amiss, and to give him power to express himself with readiness and fervour."—*Daily News*.

"A Correspondent informs us that—'At a Confirmation Class held in connection with the church of St. Barnabas, Oxford, a short time since, the Curate of the Church informed those present that they were not to believe that they could pray to God at any time they chose and that God would hear them. The priest, he said, was the appointed person to hear their prayers and confessions of sin. He presented them before God and brought back the answer in the form of absolution for their sins, and it was only thus they could find pardon and acceptance with God.'—*Church Association Monthly Intelligencer*, February, 1870, p. 353.

The position of the Bishop of the Diocese in respect to the countenance given to all this non-natural show of wisdom in will worship has been more than once ably delineated in some pamphlets—which caused a great sensation at the time—namely, "Facts and Documents" (1859), and "the Position of the Right Rev. Samuel Willberforce"

(1867); but now that he has handed over his pastoral staff to another and his Episcopate has become a matter of history, we cannot have to wait long without being put in possession of an impartial digest of the details of that important revolution in our Church, of which he has been so long the mainspring and foster father. For, whatever the condition of our places of worship may have been upon his arrival in the diocese, there can be no doubt that they have since then, for the most part, been so swept out and garnished that, with scarcely any additional outlay or re-adjustment, they would be ready for the re-establishment of all that Ceremonialism which was superseded when our scriptural Liturgy was sanctioned by the law of the land. We may now, as Israel of old, be held up to the world as a people worshipping in high places; for there is scarcely a church or Episcopal chapel of late years either built or renovated, but can boast of a high place of at least three steps—the Calvary of Popery—where is displayed that which is now called “the Altar,” and which is in many places vested like an Altar for Mass, with Screen, Reredos, Lights, Cross or Crucifix, and other several devices copied from idolatrous shrines. And, whatever may be the natural meaning they attach to the term Altar, it is quite different in its surroundings from that altar which the Lord God of hosts had appointed for his service, concerning which we find it thus written “neither shalt thou go up by steps unto mine Altar,” [Exod. XX. 26.] and there are, moreover not a few of such high places, where greater abominations abound; for they have erected altars of stone not only in contravention of the statute laws of their own Church and Nation, but of the special ordinance of the Lord God of hosts—wherein it is thus written—“And if thou wilt make me an Altar of stone, thou shalt not build it of hewn stone, for if thou lift up thy tool upon it, thou hast polluted it.” [Exod. XX. 25.] For not only are these stone slabs hewn and fashioned by the tool of the graver, but elaborately carved with the very symbols of Pagan Christianity, which were so offensive to the Reformers of our Ritual, that they took particular care to deface them and apply them to common uses.

And as in the day when superstition was at its height in Jerusalem, the women wove hangings for the groves, where they enflamed themselves before the idols, so now are the ladies of England foremost in cultivating their talents for decorative embroidery to drape out these Altars, or Altar tables, with frontals and antependiums, &c., while tapestries and hangings of the most curious patterns are got up as dossals for the Reredos or Altar screens with which our churches are disfigured and defiled; and when a report of such illegal innovations was presented to the Chief Pastor by a goodly number of his aggrieved clergy, and he was solemnly implored to make use of his influence and authority to put a stop to the outrage, all the notice taken of their earnest remonstrance was, in substance, similar to that of the town clerk of Ephesus when he so adroitly disposed of the questions that had been raised, which imperilled the idols of the shrine of their great Goddess Diana. [See Acts XIX. 38]. “The law is open, and there are deputies, let them



implead one another." His Lordship's answer being—"I can only say that as to any stone altars already existing you have the same power of removing them as I have \* \* the remedy is in your own hands." *Bishop Wilberforce's reply to the address of 100 clergy of the diocese 1859.*

As the Eastern or Greek Church has lately been engrossing so much public attention, it may not be out of place to notice that the foregoing remarks on that subject were written before anything was known about the visit of the Archbishop of Syra to this country; neither is it less important to revert to the question itself, inasmuch as it has tended to confirm the soundness of the view taken of the ulterior object of the Pan-Anglican movement in 1867, viz., that it was got up for the purpose of ensuring the independent action of the clerical element as distinct from all civil interference; and to promote a corporate union of what they call Christendom, (see p. 112) one of the first overtures to which was that "lofty and Catholic" encyclical letter sent from Lambeth to the Eastern or Greek Church. So that we are at no loss now to account for the extraordinary display of sympathy, which the presence of Greek ecclesiastics has elicited during their recent sojourn amongst us. What connection that visit may have had with a formal attempt made to unite our church with the Greek Church it may be impossible to determine, but we learn from a *Moscow Gazette* that Prince Nicolas Orloff made a statement that "a meeting was held on Nov. 15th, 1865, at the office of the Society for Propagating the Gospel, in Pall-Mall East, on the subject of re-union with the Eastern or Greek Church, at which the Bishop of Oxford presided, and urged that, deferring all dogmatical debates, we should proceed to celebrate the Lord's Supper by inter-communion;" and that he (Prince Orloff) moved "that works should be published in England, setting forth the history, &c. of the Anglican Church, with a view to proving that it is not Protestant but Catholic, and accordingly related to the Eastern or Greek Church."

Although space will not allow of any detailed notices of the many strange scenes that were witnessed during the sojourn of the Archbishop and his suite in England, it is impossible not to express our astonishment at the way in which our own scriptural and protestant worship was compromised by his being allowed to officiate in our churches. For not only is the church to which he belongs as notorious for its gross superstitions and idolatries as the Church of Rome itself; but a full report had been widely circulated of the mummeries he had been mixed up with at the consecration of the Greek Church at Liverpool—during which there was a procession of Relics, which were enshrined beneath the altar, and "the Archbishop completed the ceremony of consecration by lighting a lamp suspended over the altar, the flame of which will not be allowed to expire while the church lasts." How far this will serve to throw light upon the future of this schismatical movement may be problematical, but it is impossible not to see that they are likely to be in a great strait to determine as to what shall become of them when severed from the body of the national

church. Their union with the Latin Church is quite out of the question; but by fraternising with the Greek Church they might possibly be enabled to make a compromise so as to retain some show of independence of action without being isolated altogether from what they would call Catholic Christendom. That there may be some such theory entertained there can be little doubt, when we take into account some of their innovations in ceremonials, which are more akin to the Eastern uses than the Western, and especially when we bear in mind that many of them are outspoken in their repudiation of Romanism. One of the ringleaders of the party in Oxford, when charged with Romanizing, is reported to have rebutted the imputations in the strongest terms, and asserted that the "Pope of Rome was the first Protestant;" and that the Christianity which he advocated was that which prevailed before the division of the Western and Eastern Churches.

But how they can entertain any serious thoughts of union with the Greek Church it is difficult to understand, when we take into account the condition of a people whose Government and Hierarchy not only tolerate, but encourage, the murderous outrages of a set of brigands with which the whole country is overrun. There can be no plea of ignorance on any of these points at the present juncture. For scarcely had that Prelate returned to his native shores, after having made a full display of puerile idolatries, peculiar to his so-called holy orthodox church, than the startling news of a foul massacre draws public attention to the fearfully debased character of both the church and people of that unhappy region. Neither can we place the subject more pertinently before our readers than by inserting the following notice extracted from a leading article of the *Record* of March 23 last:—

"The whole narrative of the treachery and violence to which our countrymen have fallen victims, throws a lurid light on the ecclesiastical welcome given to the Greek priests and Archimandrites in Westminster Abbey and other places where greater caution and a more solemn sense of the holiness of Christian communion might have been expected. Who that reads the story of Messrs. Herbert, Boyle, Lloyd, and Vyner, being carried on the Greek Palm Sunday to witness the reception of their brigand murderers at High Mass, can look on the Greek Church without feeling that that church is truly an 'apostacy' when the priests welcome to its most hallowed services assassins, as Sir Henry Bulwer says, whose hands are still dripping with blood, and who hold in their keeping those who are about to become their 'innocent victims?'"

No one whose attention is especially invited to these facts can fail to arrive at one and the same conclusion, that the Eastern Church in Greece, and the Western Church in Ireland are at one in their complicity with confessional immoralities, and that no fitter medium than has now been selected could have been made use of for the incorporation of non-natural Ritualism with the equally non-natural Orthodoxy of the Eastern Apostacy.

It will be expected that some reason should be assigned for selecting such heading for the re-issue of these publications by pointing out how suitable it is to the state of things therein discussed. It becomes, then, necessary to notice that the word "Non-natural," if not originated by one of the standard bearers of the party, was brought into common

use after it had cropped up in connection with Tract 90, as it occurs in Ward's "Ideal of a Church," which was published towards the end of the year 1843.

Our twelfth article is as plain as words can make it on the "evangelical side" (observe in particular the word necessarily); of course I think its natural meaning may be explained away, for I subscribe it myself in a NON-NATURAL sense; but I know no article which "Romanizers" have to distort so much as *all* "high churchmen" have to distort this. (Ward's Ideal of a Church p. 479.)

"The manner in which the dry wording of the articles can be divorced from their *natural spirit*, and accepted by an orthodox believer; how their *prima facie meaning is evaded*, and the *artifice* of their inventors thrown back to recoil on themselves; this and the arguments which prove the honesty of this, have now been for some time before the public, set out in two pamphlets, with an appendix which I published three years ago." (Ward's Ideal p. 69.)

Now, no word could express more succinctly the moral principles that had actuated those pseudo-reformers, who, notwithstanding that they had embraced the "whole cycle of Roman doctrine" yet laid claim to the membership and privileges of a church which had repudiated such tenets. So that the term non-natural is a predicable which might be fitly accommodated to either Tractarianism, Puseyism, or Ritualism, or whatever synonym these schismatics may ever be known by.

By way of illustration it becomes necessary to bring forward a few examples, although they may be familiar enough already to those who are acquainted with the history of the revival. Let us, for instance, take the Table of Communion—this they not only persist in calling "the Altar," but make it the high place to offer up "the sacrifice for the living and the dead," and thus apply to it a term in every aspect non-natural, for as a table it is not the natural use to which the Reformers assigned it: and as an altar it differs in so many particulars from any of those which are consecrated by Popish prelates, that non-natural would be the only word that could define it. Protestants, one and all, repudiate it, and the Romanist will tell us that it is a dishonest figment, or all a sham, for—even if everything else were duly attended to—the absence of "Relics" must mar the whole. Neither would the Pre-Roman Church, whether East or West, refuse to endorse the diagnosis, inasmuch as the holiest portion of every Roman altar is that which is kissed by the priest just above the place where the relics are inserted in the slab of stone.

"The Priest is directed to kiss that part of the altar where is placed the stone under which it is usual to deposite the relics of some Saint or Martyr."—Dr. Rock, Hierurgia, vol. 1, p. 85.

Again, if we interrogate the Romanizer about the imagery in the windows and such like, he will not fail to inform us that (notwithstanding all injunctions to the contrary) he does not infringe any law; neither are such figures idolatrous, and they are not placed there to *assist devotion*, but rather for the ornamentation of the fabric, so that non-natural alone will suit such special pleadings as these. For it matters not whether Archbishop Cranmer on the side of the Anglican, or Archbishop Manning in behalf of the Romanist, be cited as umpires of

appeal, they would be unanimous in their verdict that it is non-natural, however introduced into the Church of England. Let us next turn our attention to the subject of Processions, with the view of ascertaining the principle upon which they are defended: for processions they are in some sense or other: accordingly we find that these clever casuists meet us with a ready prepared brief, and try to make us believe that it was to the Roman Catholic processionalists alone those inhibitions applied, but that there is nothing Popish in that solemn array with which they approach unto, or march to and fro within their Sanctuaries. They would assure us that neither Cross nor Crucifix had ever been consecrated by Episcopal fingers, or duly anointed by Holy oil or the chrism, that they are only simple emblems of our salvation and symbols of a common Christianity, and that to walk about in "an orderly manner with the choir, if there were one, chanting a Psalm is a better way than that they should saunter promiscuously in."—*Bishop Wilberforce's reply to address*. "There is nothing in all this," they would aver, "but what is quite natural in a reformed church like ours, and none but the rankest Puritans could object to the mode in which our regulations are carried out. The wearing of the surplice, hood, stole, and other vestments peculiar to sacred functions is far more seemly than making our appearance in ordinary attire; neither is there any impropriety in carrying banners and other symbolical badges, when we let it be known that we do not consider that they possess any of that superstitious and idolatrous significancy which Romanists attach to theirs, and whose gross material worship we have repudiated." Now all such reasoning, however specious, is only begging the question, and when it is denounced as non-natural expediency, it is of no use to contend that the imputation is undeserved. It was natural for Dr. Ridley, Bishop of London, in the dawn of the great Reformation to issue injunctions (see pp. 11, 29, and 158) for the removal of all images, whether in glass, painting, or sculpture, as idolatrous and superstitious, and as tending rather to "distract the mind from prayer, hearing of God's word and godly meditations;" and it seems equally natural, in the hey-day of this their new Reformation, for Dr. Wilberforce, when Bishop of Oxford, to demur to issue any injunction whatever for their suppression, because even when not placed in the churches to assist devotion they are not regarded by him as at all likely at the present day to lead to idolatry or other superstitious uses.

It was natural at the Reformation to enact laws (see Act 3 and 4 Ed. VI. c. 10) and issue injunctions that not only all kinds of religious imagery, paintings, and symbolisms should be taken away and utterly extinct and destroyed, not in the churches alone, but in the houses of the inhabitants (see Ritualism, p. 29), and that the incumbents should exhort all the parishioners to do the like within their several houses (Cranmer, vol. 2, p. 503), but it is quite as natural now for Bishop Wilberforce (and that, too, after his attention has been specially and solemnly directed to the Homily on the Peril of Idolatry) to decline to administer any rebuke or warning to either his clergy or the laity on



the subject of the introduction of symbolical and superstitious imagery and paintings into either churches or private dwellings; and on the ground, forsooth, that they need not necessarily be used for the purposes of devotion, either in public or private, and if not used to assist devotion, they are allowable—if not, praiseworthy—at the present day; and, that there might be no misunderstanding that such were his natural views on that particular subject, he does not hesitate to stand up with his back to the congregation at the consecration of Freeland Church, before that hideous crucifix and sculptured idols, six on either side; and, at the same time (in non-natural imitation of the priest at Mass), raise up the Bread and the Wine to show them to the people, notwithstanding the express rubrical injunction that they are “*not to be lifted up,*” &c. But not only have they introduced, and attempted to carry out after a non-natural fashion, many imitations from the Roman rites, but have changed the entire aspect of our parochial form of prayer by the non-natural use of the organs of the human voice, by intoning those parts of the Services which, heretofore, were read by the minister in his ordinary and natural voice; and instead of permitting the people to join in the responses, have introduced a system of chanting to supersede altogether the congregational character of the worship of our Reformed Church. It is now many years since Bishop Wilberforce not only connived at these imitations of the Roman ritual, but made himself notorious at the first, and for a long period the only Bishop in the Church of England who, ever since its severance from Popery, attempted to intone or sing any portions of our reformed Liturgy in our parish churches; and be it observed that not only is this mode of performance of Divine worship peculiarly obnoxious to the uneducated classes of our population, because it is a relic of Popery, but on account of its being essentially artistic and non-natural; and they are known to express their disgust in terms which cannot be mistaken, comparing it to the drone or the whine of the common beggar, as he goes from place to place in quest of alms.

Being desirous of ascertaining how far the “*Directorium Anglicanum*” was correct in its instructions about an Altar Cross being sufficient, without a crucifix, for the celebration of the Eucharist by the English Ritualists, I applied for information to a clergyman, now in our Church who was trained as a priest in the Church of Rome; and, as he had been for some years a Master of Ceremonies in that communion, his communication is the more valuable. I wrote to him in consequence of being informed that there was a crucifix behind the Altar Cross in one of the Ritualistic Churches. His reply contained the following passages:—

“Both rubric and practice is dead against the *Directorium Anglicanum*, the Roman rule being that no mass can be said *without a crucifix*. \* \* \* The only case where it is allowed to have a cross without the image of the crucified Saviour is at “processions;” practically, however, they always carry a crucifix. It is of no use, arguing with these Ritualists, they merely wish to introduce Romanism by any means; I believe they are ignorant of the true principles of Roman ritual. Take, for instance, the use of stoles and the practice of lifting the hand at the benedic-

tion, or when we say, "The Lord be with you." According to the Roman ritual the *stole* should not be used but when a Sacrament is administered; and yet the Ritualists use it at morning and evening prayer. The *stole* also is a sign of parochial authority, and yet the Ritualists put it on rector, and curates, and assistants. At morning and evening prayer, and sermons, no lifting of hands is permitted, or any other ceremony, such as turning here and there; but simply standing, sitting, kneeling, chanting, reciting, or secret prayer, or in subdued tone, *sotto voce*. And yet they are introducing ceremonies at matins and evening in the pulpit. The fact is, they do not know what they do. If they knew how the Roman Catholics laugh at their ignorance and ribaldry, they would cease from half-doing the thing. If the Ritualists put an ivory crucifix *behind the cross*, they are imitating their fathers, the Jesuits, who say mass before a Chinese idol, and put *behind it a crucifix*. It is notorious they did so in China, and were condemned by the congregation of the rites for doing so."—*From MS. letter, 5th November, 1869.*

As it may be satisfactory to those who are not aware of the non-natural expedients resorted to by some of the clergy to comply with the requirements of the Romish ritual, without conforming to the generally received rules, I have thought it desirable to give a long extract from one of the authorised Roman manuals, in order that it may be seen why they have in many of the churches so contrived to fit up the chancels with statuary, paintings, and figured glass, as to appear to be within the letter of the law of the Church of England, and yet make them subsidiary to the distinctive idolatry of the Roman ritual, which consists in bringing before the eyes, whether of celebrant or congregation, the figure of Christ on the cross, whenever any mass or sacred function shall be exhibited:—

The cross is supposed, by the *Ceremonial of bishops*, to have a figure of our Lord, to be of the same material as the candlesticks, and so high that the foot of the Cross may be level with the top of the candlesticks. (Book I., chap. 12 and n. 11.) In Rome the base and stem of the Cross is of the same pattern as those of the candlesticks. According to the constitution of Benedict XIV., July 16th, 1746, the Cross is to be placed between the candlesticks; the image of Christ crucified to be of such dimensions as to be readily seen both by the Celebrant and people. The question has been put to the Sacred Congregation of Rites, whether a small Crucifix placed upon the Tabernacle or upon a stand in the centre of the Altar, will satisfy the Rubric, which requires one to be placed between the candlesticks? The answer pronounced it an abuse to be reprobated, and declared that if, on account of any accidental cause, the Cross were required to be removed from between the candlesticks, another smaller one might be used during the Holy Sacrifice, yet this one must be visible as well to the people as to the priest. (17th Sept. 1832.) The Sacred Congregation has also decreed, that where there is a large statue of the Crucifix at the Altar, a second one upon it is not required. (16th June, 1663.) And Benedict XIV., in the Constitution *Accessimus*, has decided that there is no need of a Cross on the Altar, where there is a large painting, in which our Lord upon the Cross is the most prominent part of the subject.—*Sacristan's Manual*, by the Rev. J. D. H. Dale, 2nd Edition, 1860, p. 22.

It may not be untimely, now we are so agitated by the horrors of Irish Fenianism, to revert to the subject by way of confirming what had been advanced at page 117, in reference to a mode of putting a stop to those abominations. Soon after the publication of those pages, as I was perusing one of the periodicals, my attention was drawn to a remarkable illustration of the same contained in the subjoined extract.

"In one of the first Napoleon's campaigns in Italy, several French Officers, one after the other, were struck down by the hand of the assassin; the murderers were often taken, and as often executed; but still the mischief went on. By and bye Napoleon issued an Edict that NO PRIEST shall be admitted to the cell of the murderer, and INSTANTLY THE CRIME CEASED! None could be found hardy enough to brave death, unconfessed and unabsolved."—*Protestant Beacon*, No. 21. p. 67.

Neither, I presume, will other extracts, though somewhat lengthy, be less worthy of grave consideration, which I am unwilling to suppress. They are taken from the *Christian Observer*, April, 1869, p. 251.

"One innovation in the discipline of the Church was introduced by that Pontiff (Leo the Great), which deserves more attentive notice than is usually directed to it. It had been the custom for the more grievous offenders to make the confession of their sins publicly, in the face of the congregation; or at least for the ministers occasionally to proclaim, before the whole assembly, the nature of the confessions which they had received. Leo strongly discouraged that practice, and permitted, and even enjoined with some earnestness, that confession should rather be private, and confided to the priest alone. The evil most obviously proceeding from this relaxation was the more indecent practice of the mortal sins, and especially (as Mosheim has observed, see vol. 1, p. 46) of that of incontinence, &c."—*Waddington's History of the Church*, p. 126.

"We lately heard from a friend who, twenty years ago, practised the system of Confession as deeply as any Protestant minister of the present day, his discovery while so engaged, of a more excellent way of obtaining the benefit of Absolution, and his conviction that Auricular Confession more frequently rivets a man's sins upon his soul than releases him from them.

"We close this article by an extract from a letter just received from that friend:—

"You ask me for a statement about my experience at —, in respect to the hearing confession, and giving absolution. During the first three years which I ministered there, it was without the full Gospel, and without the effectual power of the Holy Ghost. I believe that I sincerely desired to lead souls to Christ, and to minister Him unto them, even in the hearing confession and giving absolution. But to take the best case—that of a really earnest and troubled soul—I cannot recall one who was, as far as one could judge, brought to a saving knowledge of Christ. The bulk of those who, most of them only for once or twice, submitted to make something like a confession of sin, appeared to find no peace in absolution, and no power to overcome sin in the future. With a few, who did come frequently, it appeared to result in a most unholy toleration of sin on my part, absolving again and again, as I did, without evidence of a real change of heart; and I fear lest in some their consciences were either seared or hopelessly bewildered in their defilement. But from the moment the true and full Gospel began to be preached with some measure of the power of the Holy Ghost, the former system of confession and absolution received its death-blow."—p. 251.

Since the above was written I have been favoured with a small volume, just published, called "The Confessional" (Seeley), by the Rev. M. H. Seymour, which is so important that it ought to be placed in the hands of all, whether laity or clergy; for it satisfactorily shows, by a careful digest of all their Liturgies, that the dogma of Auricular Confession was unknown to any section of the visible Church before the 12th century, and was repudiated by all the Churches of the Reformation. And it also furnishes us with condensed statistics and tables, by which it may be seen that wherever that system has been in fullest operation the morals of the people have been lowest in the scale: and that the proportion of crime and immorality in Protestant England has been on the average of four, whereas, wherever Romanism has been in the ascendant, there has been a fluctuation of from 18 to 78 in every million of the population!

"The murders were—

In Roman Catholic	Ireland .....	19 in the million.
"	France .....	31 "
"	Belgium .....	18 "
"	Austria .....	36 "
"	Bavaria .....	32 "

Italy .....	78 in the million.	+
Protestant England.....	4	"

"The Confessional," p. 162.

The moral condition of five capitals may be thus summarised. The proportion of illegitimate births was—

In Roman Catholic Paris.....	33 per cent.
" Brussels .....	35 "
" Munich .....	48 "
" Vienna.....	51 "
Protestant London.....	4 "

"The Confessional," p. 171.

It will not be out of place here to revert to some of the writings of the earlier perverts to Rome, while they were yet ministers of the Church of England; one extract from which may serve to prepare us for the natural effects of the confessional as an encouragement of the social evil as it is exhibited on the Continent. It is taken from the "Notes of a Visit to a Foundling Hospital" (des Enfants Trouvés) at Paris:—

"In the room where the infants exposed are first received there are 85 cradles; many of them were tenanted, some by infants apparently dying; or, again, only that day received—one was lying, just arrived, not yet undressed, washed, and clothed—the children of shame and disease, too often; always, I fear, of misery. . . . The Sister who took us round told us that twelve a day were baptized on an average, sometimes as many as thirty."—"Journal in France," by T. W. Allies, July 25, 1848, p. 226.

We are hereby enabled to form some idea of what the state of things must be in the country at large, by bearing in mind that this is only one of the institutions in France where like statistics might be gleaned.

Another extract from the same work may serve to convince us of the demoralising tendency of the system itself:—

"The priest's conversation gave one a notion that, to common minds, the Confessional would often be, as it were, wiping off an old debt and beginning a new score."—p. 39.

The following samples from the same journal may serve to throw some light upon the reasons why such efforts are being made by the sacerdotalists of that school to make "the Celebration," as they call it, "the crowning and central action and concentration of all Christian worship—the mysterious, and awful, and tremendous sacrifice:—"

"I am greatly struck with the power exercised in the Roman Church by the great dogma of the Real Presence. It is the centre and life of the whole. It is the secret support of the priests' painful, self-denying mission; by it mainly the religious orders maintain themselves . . . the nun that adores in silence for hours together, one from the other taking up the solitary awful watch in the immediate presence of the king of kings, . . . the crowd of worshippers that kneel at the blessed, yet fearful moment when earth and heaven are united by the coming down of the Mystical Bridegroom into the tabernacle of His Church—the pious soul that not once or twice, but many times during the day, humbles itself before Him—the congregations which close the day by their direct homage to Him as present in the threefold nature of man, body, soul, and spirit."—p. 332. "Are not their Churches holier to the believing soul than was the temple of Jerusalem when the visible glory of the Lord descended on it? for does not the single lamp burning before the shrine indicate a Presence inexpressibly more condescending, gracious, and exalting to man? In Catholic countries the offering of direct adoration, the contemplation of the mind, absorbed in the abyss of the Incarnation, never ceases one instant of the day or night."—p. 332. . . . "How could the monk and the nun live but on the continual food of the Holy Eucharist and the steadfast contemplation of the Incarnation?"—p. 333. "The dogma of the Incarnation and the Real Presence has, again, the closest affinity with that of the priesthood. Christ is present in His



Church, for the priest in the tribunal of penitence is as God Himself."—p. 338. . . .  
 "We had the privilege of saying our English office in their chapel (at Ivetot), where the single lamp marks the presence of the Holy Sacrament. How great a blessing is this, that the Lord of the Temple dwells bodily in it—how great a realizing of the Incarnation!"—p. 174. . . . "Presently he spoke of the Holy Eucharist as an extension of the Incarnation (*rapétissant*), gathering it up into little; and of Christ therein really, substantially, and personally present in us."—p. 176.

These extracts will at the same time enable us to understand why the recent judgments of the Privy Council and Court of Arches, prohibiting lights, were so obnoxious to Messrs. Mackonochie and Wix, and may serve as a clue to the expedients they have resorted to in consequence—in the one case by suspending seven lamps, and in the other by keeping the single lamp burning in lieu of the prohibited tapers.

"What he (the Rev. Mr. Wix) proposed to adopt was what had never been condemned, and he hoped never would be. A lamp would be burnt perpetually in the sanctuary, and would be dressed morning and night in accordance with the ordinance of God Himself, and incense would there be offered to Him at those times."—*Times*, Feb. 27, 1870.

By which apparently novel innovations they in fact are introducing a symbolism more in conformity with the Roman rites than had ever been attempted heretofore: as will be seen upon the perusal of these official documents:—

"There shall also be in the Churches burning lamps of uneven number, both for worship and ornament, as well as for their mystic meaning. But these are to be in use especially before the Altar or place where the most holy Sacrament is reserved, and before the High Altar where there are pendant lamp-stands holding more than one lamp, of which those before the High Altar shall contain not less than three, and that before the Sacrament five, lights. In front however, of the other altars severally shall single lamps be hung up. These on particular festivals, at least while Vespers and solemn Mass are sung, should be kept burning. There should be at least three, if not all of them, kept burning before the most holy Sacrament throughout the day; lamps also, should be set before the High Altar, as well as such other Altars as have Ciboria attached to them."—*Cærem. Episcop.* Lib. I, p. 71-72, Paris MDCXXXIII.

So that, taking advantage of the occasion, they have now openly professed the most glaring of all idolatrous phantasies, by which they simulate that, in some way or other, they have the same objective real Presence for the adoration of the faithful as they would have if actually incorporated with the Church of Rome; and who would dare to say, that, as there is nothing to prevent them from making use of the HIDDEN STONE for the sacrifice of the altar, they will not avail themselves of the RESERVED SACRAMENT in like fashion? for thus would all they, who are in their secret, and credulous enough to believe in such priestcraft, have the opportunity of adoring it whenever they were so disposed. For in one of their authorised manuals we read as follows:—

"The Blessed Sacrament is reserved in all churches for the communion of the sick and the adoration of the Faithful. The altar where it is kept may be known from its having one or more lamps burning before it."—*Catholic Worship*, Oakeley, p. 3.

"By kneeling before the blessed Sacrament, or before a crucifix, Catholics mean to express an interior act of supreme adoration towards the Second Person, and the Blessed Trinity, in the former case actually present, in the latter symbolically represented."—*Catholic Worship*, Oakeley, p. 4.

The public have lately had a favourable opportunity of testing the

correctness of my diagnosis of the symptoms of infectious malaria first showing itself in Cowley Marsh, at the monkish establishment of the "Mission Priests of St. John the Evangelist" (see p. 189); for those missionaries (viz., the Revs. O. S. Prescott, C. C. Grafton, and S. Wilberforce O'Neil, under the directorship of their Superior, the Rev. Father Benson) have been astute enough to originate a genuine Popish-like mission in the Metropolis, under the sanction of the Metropolitan, not without the support of two other bishops, making their revivals something more than a nine day's wonder. No Jesuits, under the discipline of their general, could have surpassed them in the tact with which they have carried out their projects, for they are reported to have introduced Auricular Confession, processions with unauthorised Litanies, images, crosses, crucifixes, and banners, the elevation of the elements, with frequent idolatrous genuflexions and adorations. While the closing scene at one of their pantomimes was a candle-mass, in which 550 of the congregation took a prominent part, parading the aisles with tapers lighted after solemn benediction at the altar, and placed in their hands by the master of ceremonies, the honorary secretary of the mission, who gave special charge to each of them to hoard up all the candle ends that might be left, after the function was over, to "be burnt at the hour of their death, to cheer them in their preparation for the journey through the dark valley of the shadow of death." It does not belong to my province to attempt to determine the real properties of the influences which might have then been operating, but no mesmeric fascinations of either Popish priest or philosophic dilettante could have produced a more decided impression upon their respective votaries than was witnessed on that occasion when the Rev. Simeon Wilberforce O'Neil evoked that monster candle-mania within the precincts of the High Place where Mr. Mackonochie had been so long permitted to set both statute law and rubrical prescriptions at defiance. Such startling and soul-harrowing outrages as these (to say nothing of what is going on behind the scenes at the retreats, &c.) could never have come to such a pass had there not been much ignorance on the part of the laity and great laxity of discipline on the part of those in authority in the Church of England, which it is highly important that the public at large should be reminded of at the present juncture. For whatever difficulties and differences of opinion there may be in respect to the preachers, in exhibiting their ordination papers, or licence to preach, &c., there can be no doubt that the law, whether statute or ecclesiastical, gives no encouragement to any of the clergy to take part in the services of a parish or congregation unless they are specially licensed thereto by the bishop; neither has a bishop the power to grant a licence to clerics to officiate in his diocese without specifying the particular cure they are to serve; so that all that staff of clergy taking part in the anomalous routine of the functions peculiar to the Ritualists, are removable upon the appeal of "parishioners," on the simple ground of their not being regular parochial ministers. Neither did Bishop Wilberforce even take upon himself the responsibility of doing more than grant a licence and faculty to *preach*

*and expound the word* in any church or chapel in his diocese, where the duly appointed minister required his services; and this licence was limited to three Sundays, without a provision being made for undertaking any other functions whatever; but if required for a longer period some other arrangement was indispensable, inasmuch as no regular licence could be given but such as would satisfy the parishioners that their ministers were sound in doctrine and of unblemished morals; and all such licences were to be sent from the registry to the churchwardens, to be placed in the parish chest; and no licence is of legal value until each cleric has (1) subscribed to the 39 Articles and the 3 articles of the 36 canon; and (2) made a declaration of conformity to the Liturgy; and (3) taken the oaths of allegiance, supremacy, and canonical obedience. Neither can any such minister sustain his legal claim to such licence if he should neglect (within a certain given time) to read publicly in the Church, from "the desk," at the conclusion of the morning service, the aforesaid declaration of uniformity, as well as the certificate of his having subscribed the same in the presence of the bishop, or his commissary. If these and other like legal enactments were known to the public at large, and put in force, very much of this Ritualistic tyranny might soon be effectually curbed; and the troop of unattached clergy, usurping rights they have not the slightest title to, would have to look out for a new sphere of action, for there is scarcely any locality in which sacerdotalism is rampant where there are not some who exercise ALL the functions of the regular clergy, without a legal and prescribed right to perform any such ministrations. It matters not whether we single out Clewer, or Wantage, or St. Thomas, or the newly created incumbencies of St. John of Cowley, St. Philip and St. James, and even St. Barnabas itself, we could not fail to discover instances in abundance of unlicensed clergy being encouraged to set at nought the very principle of established order upon which our Church polity has been upheld by Acts of Parliament without number. We should find curates without a licence, and preachers without a faculty, flourishing and abounding in such places. We might even take Dr. Pusey himself into the witness-box, and a very few leading questions, honestly answered, would satisfy us as to the accuracy of such inductions. We might, for instance, ask him whether he ever had any licence whatever to a cure of souls from a bishop of the Church of England, even at the beginning of his clerical career? No such matter of fact has as yet transpired, if, indeed, it ever was the case. We might again put another not inopportune question to him, and request information if he had ever subscribed with his hand to the 39 Articles of the Church of England and the three Articles of the 36 canon since he qualified himself for a seat among the Oxford Doctors of Divinity in the year 1836? and, possibly, we might then discover that his allegiance to the Reformed Church of Great Britain and Ireland culminated at that time; but that since then, for many years past, he had looked upon a subscription to those Articles as only to be made in the non-natural sense, of which he has so recently given a very significant token and pledge by his reprint of Tract 90.

And what can we say to the administration of a prelate who has connived at his exercising clerical functions clandestinely and indiscriminately to all who required them; and not only did not object to his public ministrations in any part of the diocese, but sanctioned his nomination year after year to preach at the Lenten Lectures, as if no stigma had ever been attached to him by a two years' suspension from preaching before the University of Oxford? What, again, shall we say to those many clergy whom Bishop Wilberforce has left behind him in Oxford and elsewhere, who have no right whatever to exercise any of the functions which they are known to have been engaged in, without any such licence or faculty which the laws, whether of the Church or Realm, have enjoined? The other two prelates might possibly be considered as having been made more or less the dupes of the concocters of that Twelve Days' Mission, and as having never suspected the ulterior projects of the emissaries of the faction. But Bishop Wilberforce could plead no such extenuation, when he was publicly appealed to in consequence of the sanction given by him to that Mission. For the secretary of the "Mission," the Rev. S. Wilberforce O'Neill, could not but have been intimately known to him, as he had been for some time curate of Clewer, and afterwards licensed to Wantage, and, since he left that cure, has been officiating more or less as a parish priest, without a regular licence, in a newly formed district of a suburban Oxford parish (see p. 147), being better known as one of the Cowley Brothers; while another of the principal emissaries of that *emeute* is an American monk, whose antecedents are involved in mysterious obscurity, but whose instincts (whatever they may be) are so much in accordance with Bishop Wilberforce's supposed idiosyncrasy that he selected him, along with the Superior of the Order (Father Benson), to deliver one of the Lenten Lectures in 1868. It is to that coterie, be it observed, that we are indebted for the startling raid upon our parochial system of ministrations; and all the notice taken of an earnest remonstrance made to him on the subject of these abominable scandals, as Bishop Designate of Winchester was—"I have no hesitation in saying that my answer, as Bishop Designate, to the promoters of the Twelve Days' Mission was not intended to 'sanction proceedings contrary both to the Liturgy and the law of the land,' that I 'strongly disapprove of any such proceedings;'" when, at the same time, the ringleaders of those troublers of our Israel were clerics from his own diocese, exercising ministerial functions solely on the grounds of the laxity of his own administration of these statutory enactments, for the enforcement of which he ought to have considered himself virtually responsible!

The following extract may serve as a sample of the doctrinal views advocated by the promoters of that Twelve Days' Mission:—

"We insert the following account (received from a correspondent) of the extraordinary and awful doctrine taught by a clergyman at Christ Church, Clapham:—'Great mistakes are made about the Sacrament. Our Lord is really present, and when we eat it, we eat our Lord. He is in us then. Some deny this. They say it is only bread, because it will decay. Our Lord is there only as long as the species remain; and by the species, I mean as long as there is no decay or change. If the Sacrament is not eaten, it will ultimately decay—the species change,



and then our Lord departs. If we eat it, medical men tell us that at the end of a quarter of an hour digestion begins. The species thus change and our Lord departs. I want you to be perfectly still, to keep kneeling, during this quarter of an hour after partaking, for the Lord is in you, carrying on his sacrificial work, and making intercession. This stillness is what I mean by preparation of thanksgiving. I should like you to keep kneeling for this quarter of an hour at the altar step; but when there are many to partake this cannot be done; therefore go back, and be quiet in your seats for this period."—*Church Association Monthly Intelligencer*, p. 311, Jan. 1870.

In order that there may be no mistake as to the genuine Popish character of such teaching, attention is invited to the same subject as expressed in a quotation from a popular manual of Popery, called "The Crown of Jesus :"—

"When you have, therefore, received the Sacred Particle upon your tongue, try and swallow it as soon as you can; and, with your eyes cast down, and in great recollection, adore within your breast the Infant Jesus and the Sacred Heart of Jesus crucified. Remember that it is a defect not to pass at least a quarter of an hour in thanking Jesus Christ, who remains within you in the Holy Sacrament for about that time—that is, as long as the sacramental species remain" (p. 165).

That is to say, you receive your God upon your tongue, you swallow Him, you worship Him in your stomach, and you continue to do all this till the process of digestion begins, when He departs.—Letter of the Rev. Horace Noel, Exton Vicarage, in *Record Newspaper* of Nov. 4. 1860.

To what extent we may be overrun by dispensed Romanists and *bonâ fide* Jesuits, both in the Established Church and more especially in dissenting communities, it is vain to attempt calculation; but when we know that so many of the publications of Ignatius Loyola have been translated and circulated through their means, we need not be surprised when we find that their tactics are in high favour with the more advanced Ritualists, and made use of, as they were originally, to counteract the doctrines of the Gospel of the Grace of God. It is not long since I was informed that some persons in Oxford, led by curiosity to attend one of those churches, were perfectly astounded at the principles brought forward. It was insisted on by the preacher, that the more revolting to the moral feelings or even common sense some things might seem to them, so much the greater merit there would be to receive them implicitly, and yield a deference to whatever might proceed from their lips; so that if the priest should assure them that what appeared to their eyes to be black was white, they ought to give a ready assent to his superior judgment. Upon hearing this, I said, "Oh, there is nothing so very remarkable in that, as it is only what the Jesuits of old were in the habit of teaching." And a few days afterwards, as I was reading the "Pope in Council," by "Janus," I met (at page 388) with the following passage. "In the Exercises it is inculcated that if the Church decides anything to be black which to our eyes looks white, we must say it is black."—*Exercit. Spirit.* (ed. Reg. 1644) pp. 290, 291. The context which immediately precedes this extract is as follows :—

"The Jesuit sees the perfection of piety in the renunciation of one's own judgment, the passive surrender of intelligence and will alike to those whom he recognizes as his rulers. The sacrifice of one's own understanding to that of another man is, according to the teaching of the Order, the noblest and most acceptable sacrifice a Christian can offer to God."—[*Instit. Soc. Jesu*, Pragæ, 1757, i. 408.]

[Here comes the well-known comparison of a corpse and a staff.]

"The Jesuit who is entering upon his novitiate is at once admonished to quench the light of his understanding, so far as it may interfere with blind obedience. He is, therefore, to be tempted by the novice master as God tempted Abraham."—*Instit.* i., 376.

Now when people are fully alive to the fact that such men as these are permitted and encouraged to hold retreats and organize missions wherever they can meet with an opening, while in reality they are busily disseminating the tenets of Ignatius Loyola, and training their followers in exercises that have a like origin, they will naturally enquire What are the Bishops about? Are they aware of all this? and can they, particularly those who have patronized such proceedings, be serious when they deliberately affirm that they expected God's blessing to rest upon any missionary undertaking planned and carried out by a few individuals whose principles were known to be of such an ultra-sacerdotal complexion?

The reaction is likely to be a fearful one whenever the British people have been fully convinced that they have been betrayed and made the laughing-stock and dupes of so powerful a body of ecclesiastics, holding office in the Church, whose duty and whose province it was to redress their grievances.

It will be as well to notice that, in discussing these sad perversions of the formularies and rubrics of our Reformed Church, scarcely any stress has been laid upon the anti-scriptural doctrines which necessarily blend themselves with every phase of the ritualist development. Neither have those striking parallelisms, which identify their symbolism with Paganism, as antagonistic to the rites and ceremonies of the Israel of God, formed any distinct feature of the topics treated upon in these pages, as they would occupy a greater space than could be allotted to them in such a work, although they are matters of vital importance; but the time draws near when the public mind will be better prepared for such investigations, and then a comparison between the doctrines of the written Word and the vain traditions of man, and the heaven-ordained Ritual of the God of Israel, as contrasted with the Pagan anomalies of Oxford Pietism, will be profitable to all real Christians, and may tend to enlighten the understanding and confirm their faith; and can not fail to prepare them for the typology of Scripture, and a clearer unfolding of Christ's mediatorial pre-eminence. Inasmuch as ignorance of Scripture and a predilection for idolatry and superstition are confessedly the leading features of the present age, there will doubtless, in due course of time, be a reaction; and then all the wonderful discoveries in every department of literature and science will be turned to good account, and made use of to elucidate the Scriptures of Truth, and contribute their share to the disabusing of the public mind on the subject of those many superstitions which have been so long allowed to monopolise public opinion, and occupy that place in the theological train of thought which ought to be devoted to spiritual Christianity, as based upon the Word of God rightly divided.

# LETTER TO DR. MACBRIDE.

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*Yarnton, Oxford, Dec. 11, 1866.*

Dear DR. MACBRIDE,—

In compliance with your wish I commit to paper the substance of the conversation I had with you respecting the present aspect of Ritualism.

I was struck with your remark that the view I took of the question was in some respects altogether new to you; but when you said, ‘Why don’t you publish it?’ I at once objected to any such step on my part from personal considerations; yet upon reflection, and being impressed with your observation that it would be of great historic interest and importance, I resolved to waive all such reasons, and look upon it as a public duty, from which I ought not to shrink.

The main drift of what I then advanced was to the effect that the Ritual of the Church of England had in itself nothing in common with this movement, and that the Surplice was almost the only symbol in public use during our ministrations that could be appealed to as Popish in its character, but that even that was not really so. I drew your attention also to the fact that all other badges or ornaments were, strictly speaking, secular in their nature, and that from the Stole to the Pastoral Staff in use among them, they were all habiliments of the Popish ceremonial, which had not for the last three hundred years any status in the Church of England as by law established. I also drew your attention to the fact that, wherever and whenever those symbols were allowed to protrude, there we might as a certain consequence look out for the thing itself.

I feel a great difficulty in touching upon the various phases of this movement in the Church of England so as to arrange them in anything like a satisfactory manner: so you must bear with me if I do not keep to the precise order in which the innovations occurred; but I think you will agree with me that Oxford is the spot whence they first originated, and that I am not wrong in calling them, as I did thirty years ago, Oxford Popery, for they are at best only a sorry counterfeit of Popery proper.

The first symptoms of this falling away from Protestant principles were developed in St. Mary’s Church, in Oxford, when the Rev. J. H. Newman, after his return from a tour to Rome, introduced early daily prayer, and turned his back upon the congregation when engaged in reading the Church Service.

"The practice of the officiating minister is of this description: 'He kneels on a low cushion, placed on the step of the communion-table, and turns from the congregation with his face towards the communion-table, in which position he continues during the prayer.' He is not, however, singular in this practice: 'A chapel of ease to this same church, about three miles from Oxford, has been recently consecrated, and the curate adopts precisely the same practice; reading the lessons from a small moveable desk, which just contains the bible, and offering up the prayers from a small octavo prayer-book, kneeling on the step of the communion-table, with his face turned from the people towards the east.'"—*Popery of Oxford confronted*, page 53.

The next thing that requires special notice, is the introduction of a new vestment, which is also of Oxford origin—the Stole—an article of dress never even known by name apart from the ceremonial of the Church of Rome. It made its appearance in Oxford in the year 1836; for which my own pamphlet (1837) supplies perhaps the only historic evidence of its introduction.

"It is a long strip of silk, about two inches and a half in width, thrown over the left shoulder, where it is fastened with a pin or button, and extends downward to the bottom of the surplice, before and behind, with a fringe of the same material at each end, and a cross of black silk, raised or embossed just above the fringe border, the arms of the cross being extended cornerwise, or in the shape of the Martyr's or St. Andrew's Cross."—*Popery of Oxford confronted*, page 57.

It was worn at first by Deacons only, suspended from the left shoulder, but afterwards, as I had predicted, it was worn by the Priests.

"I have since been informed that this vestment is not peculiar to the order of Deacons, but is a portion of the ministerial apparel of the Priest, being then worn like a chaplain's scarf, across both shoulders. I therefore expect, that those who have adopted it in their devotional ministrations, will, as soon as they are admitted into the order of the priesthood, set their brethren, the priests, an example of conformity to this antient custom."—*Popery of Oxford confronted*, page 57.

The attention I invited to the fact drew forth a reply from Dr. Pusey, who, as he confessed, for obvious reasons would not answer the pamphlet, yet confirmed the same, by admitting that it was only worn by one clergyman, who was at that time in Oxford.

"Only one clergyman, who was at the time in Oxford, but not connected with any parish Church (thinking this to be enjoined by the rubric prefixed to the morning prayer), wore, in the time of his ministrations, such ornaments as were in this church of England, by the authority of parliament, in the second year of the reign of King Edward the Sixth."—*Extract from Dr. Pusey's Letter to Prebendary Townsend of Durham*.

Whereas it had been used by at least four different persons, viz. by two in one College (Magdalen), and in one if not two Churches in Oxford, as well as at Littlemore Chapel. It afterwards made its appearance in another shape, along with another nondescript Popish garment, at the Church of St. Thomas-a-Becket, in Oxford, to which I also (1838) drew public attention.

So that no one can, with such proofs of its introduction into the public services of the Church, confound it with the Scarf which was part of the academical dress worn by the Doctors in Divinity, or the Chaplains to Bishops, Noblemen, and others, and which was originally of the same colour as the livery of those who conferred it, but, of late years, it has been always black; it was never accounted a ministerial garment, but an appendage to the Gown, and, by sufferance, worn with



the Surplice. But with the Church of Rome this is the all-important robe—not for ornament, but use. We may say of it, ‘*nil sine stolâ*,’ for all in the holy orders, and they only, wear it. No office nor sacrament can be performed without it—from Baptism to the Mass it is the *sine quâ non*—the child at Baptism and the suppliant at Confession—the espoused at Nuptials, are all dependent upon this tie between clerics and laity; and well did the Bishop of London define it, when he informed his astonished clergy that he would not go on with the ceremony of consecration until they had taken off their Ribbons; for they are the Ribbons (or the Reins) by which the whole of the Papal equipage is guided and directed—the Deacon wearing it over the left shoulder—the Priest over both, but crossed over the breast at the celebration of the Mass—the Bishop also wearing it, but suspended and not crossed over his breast.

“The vestments in which the Priest says Mass are the following: the Amice, Alb, Girdle, Stole crossed on the breast, Maniple, and Chasuble. In the administration of other sacraments the Priest wears a Surplice and Stole, the colour of the Stole varying. A purple Stole is also worn during the first part of the Baptismal Service, till after the Exorcisms, and then it is changed into a white one. A purple Stole is also worn for the sacrament of Penance, and in that of Extreme Unction. In Matrimony the Stole is white. In the place of the Surplice, in the above functions, the girded Alb was worn till lately, and is still permitted by the Rubric: the Albs so worn were enriched by Apparels. At Vespers, and at Benedictions, as also in Processions, as in Funerals, the Priest is vested in a Cope over an Alb or Surplice. At the blessing of the Holy Oils, in the Procession of Corpus Christi, and at Ordinations, the assisting Priests use Chasubles. The Stole is used also for Preaching, when it follows the colour of the day; for the Churching of Women it is white, and for all Priestly functions the Stole is worn. It is in accordance with the rule of the Church, that Priests should never quit the ecclesiastical habit, but wear the Cassock and the Tonsure whenever they appear in public.”—*Pugin Gloss*, p. 176.

It is by this, as the instrument, that admission is made into what they say and believe is the only true Church; women, after childbirth, lay hold on it and follow; and those who have been excommunicated are brought back to the fold of St. Peter by taking to this as the cord of fellowship which binds them all in one great compact sodality, being a symbol of that by which our blessed Lord was bound to the cross—and this article of their ordinary clerical costume did our Reformers cast off, as one of the most objectionable and unscriptural of all the vestments of that apostate Church; and it does not appear at all even in the First Book of Edward VI. It is thus noticed in their own Ritual.

“Two Stoles or Priest’s robes, when they can conveniently be had, the one violet, the other white, to be changed; and if not, one at least.”—*Rit. Roman*.

“After offering another short prayer, the Priest places the skirt of his Robes [*i. e.* the Stole] over the infant, and introduces him thereby into the Church, saying—”—*Rit. Rom*.

By confounding it with the Scarf, they have so blinded the eyes of the public at large, that many even among the clergy have no other idea of the Stole than that it always has been worn by the ministers of the Church of England as a part of their legal attire, and that the crosses, colour, or fringes, were the only difference between that which they had a right to wear and this all-important symbol of the Papacy. But the Scarf, previous to this date, was never seen, either in College-Chapel, or



Church, or any other place of worship, except upon those who enjoyed the peculiar privilege of wearing it with the black gown, to say nothing of its being altogether different in its structure from a Stole; whereas the Surplice, and that only, with the addition of the Tippet (for a Literate) or the Hood of the degree for the Graduate, was the dress of every Minister of the established Church; none of these being in themselves even clerical, much less sacerdotal; for the Surplice was worn by laics who were not even in the minor orders of the Church of Rome, and it is worth noticing that the term used in the investing of the Surplice is not, as in the other cases, ordain, but make—*facio*.

“Three pages of rubric are given in the *Rituale Romanum* to the making the Clerk. A pair of scissors is ordered to be in readiness, with a cloth for laying the cut locks upon. While kneeling before him, the Bishop, during the repetition of certain psalms, takes up the forceps and ‘cuts the extremities of the hair of the future clerk in four places—in the forehead, back of the head, and at each ear.’ Then, in the middle of his head, he divides some locks, saving to him, ‘The Lord is the lot of my inheritance and of my cup. Thou art he that restorest my inheritance to me.’ And then he prays: ‘Grant us, we beseech thee, Almighty God, that thy servant, who has this day parted with his hair for the love of God, may ever remain in thy love; and preserve him without spot for ever.’ The Bishop then takes the surplice, and assists him to put it on, saying, ‘May the Lord put on thee the new man who is created of God in the justice and holiness of truth;’ and after this prayer and an admonition to his duties, he is regarded as duly consecrated to his office; but the term made use of is not, as in the case of the four minor and three other orders, ordain, but *facio*, in case of the clericus.”

So also does the Surplice of the Protestant differ from the Popish one in its make, being open in front and buttoned at the neck, whereas the other has no opening in front, but is put on as women do their petticoats. So that to dress out our Churchwardens, Overseers, Sidesmen, or Choristers, in Surplice or Cotta, would be considered by these self-constituted Ritualists as orthodox and comely. And this is quite sufficient to establish the view that I have taken on the subject, that the Reformed Church of England did not adopt the Surplice as a fitting vestment for the officiating Minister because it had anything sacerdotal or sacramental in its symbolical meaning.

The Hood, Tippet, Gown, and Bands, may next pass in review before us. Now none of these are vestments associated with the clerical or ministerial functions, as all of them might be worn irrespective of divine worship; but the Surplice never—being excluded by the Royal and Episcopal injunctions from all processions and lay gatherings. But the other vestments are the indices of those peculiar branches of learning and scientific research, for which the wearer may have been deemed proficient in the scholastic department, and which our Reformers considered so likely to advance the interests of sound religion and useful learning. For, though they made a marked distinction and difference between the theological and the secular element, they permitted the badge of the latter to be displayed along with the former during the prescribed offices of public worship—whereas during the Lecture or Sermon, they laid down no rule for the adoption of the former, which was never worn except in Cathedrals and Colleges, in preaching—and in them not on FERIAI but only on Surplice days, or what may be better known as red-letter days—which practice was confined to the members of

these bodies; whereas others had to appear in the black gown, hoods, &c., for whether it was black or red-letter day, it made no difference—so that, in preaching, they only wore that which belonged to them in their social or private capacity: and thus did the Reformation introduce and sanction that principle of religious liberty in the exercise of private judgment which the Church of Rome has always so persistently opposed. And whatever may be advanced on the subject, there is no question but that the people do know and feel that Surplice or no Surplice in the Pulpit involves a principle of vital importance to them; while the experience of the last thirty or forty years has confirmed that deep-seated conviction. Neither is it possible for any, before whom the pages of history are unfolded, to close their eyes to the lesson which is taught by this Vestment question, and which has been so graphically brought before us in the national predilections of our own country. For while the Surplice, and its several appendages, has been adopted in the South, the Gown alone, with the white bands, has been the popular vestment with our Northern sister, the Church of Scotland. The one being the exponent of views of which we have the summary in the doctrinal articles of faith, while the other is as remarkable for its connection with those Rites and ceremonial observances so utterly distasteful to the North Briton.

The Gown, whether Genevan, academical, or what is known as the preaching-gown, has been associated with the peculiar doctrines of the Gospel better known as Calvinistic; and whatever may be the variations in their Church discipline, and their bickerings and divisions about rights of patronage and calls to the ministry, all the sections of the Protestant Church in Scotland are at one on the subject of these doctrines so clearly defined in the Thirty-nine Articles of the Church of England. Whereas they who adopt the Surplice theory are no less remarkable for their leanings towards an opposite view of doctrine, by whatever name they may be known, whether it be High Church, Arminian, Puseyite, or downright Popery, for it amounts to the same thing in the long run; and it is also subversive of that exercise of private judgment which the great Protestant Reformation struggled so hard to restore.

We do not, however, find that there is anything necessarily associated with the Gown (of course not excepting the Hood or Tippet) besides the white bands, which are not only a relief to the eye by way of contrast, but are indicative of that which the white garment must always suggest, viz. purity of morals and the culture of the intellect. It is the Badge which Law, Medicine, Arts, and Theology (as a science), have never ceased to keep prominent in our public offices.

“Doubtless the clerical and the legal bodies wear an article of dress called *banns*, or *bands*, to intimate that they are set apart for the purpose of public instruction, white being an emblem of the mind as the dark colour is of the body.”—*Key to Popery*, page 54.

And what may not perhaps strike the ordinary observer, it is associated with another badge, which in the law courts they have in vain attempted to shelve, viz. the Wig, that symbol of the hoar of ages, which makes a Court of Justice present such a solemn and venerable

appearance. And, however some may be disposed to question the use which I am about to make of this symbol, the fact itself is incontrovertible, and the disappearance of the wig from the brows of our dignitaries in the established Church has marked the introduction of an element, which we are most thankful to recognize, namely, the importance of having something more to appeal to than the well-developed brow, and the assumption of hoary locks; for we want to see the high moral principle developed in those who are to take the lead and have to preside over an intelligent body of Clergy, so that, when we look up to them, we may have an opportunity of judging for ourselves as to whether they are 'led by their organization, and are walking after the law of the flesh in their members, bringing them into captivity to the law of sin, or whether they are born from above, and are struggling against nature and standing up for God.'—(*Key to Popery*, page 51.)

With respect to our friends of the long Gown, with their white bands, so nearly akin to that order of Black Monks, those sturdy supporters of the Papacy, we never concern ourselves to know anything more than what the well-developed forehead may disclose—with respect to what may be concealed from our view, or as to whether the animal or the moral nature may be strongly developed or otherwise, we are not anxious to investigate: what we value them for is their high intellectual attainments; and the man of memory, with the tongue of the learned, is a *sine quâ non* whenever we wish to avail ourselves of the services of those queer-looking specimens of humanity; and we care not how long the bands may be, or how slovenly the Gown may be flung over the shoulders, or how many curls or tails the Wig may be graced with, we are quite satisfied that the speaking eye and the well-arched eyebrow, and the high projecting forehead, should be the best recommendation that we could have in any case that might require their pleadings in open court. Now, in looking at the Priesthood of Rome, so clumsily imitated by so many of our own cloth, we find that the black collar, edged with white stripes (one, two, or three as the case may be), as well as the black band, with its tiny white border, is the distinguishing difference in their sombre vestiture. Possibly it may have a reference to something peculiar to their order; but, whatever it may indicate, of this we are assured, that the Papacy would never have adopted that singular collar for its sturdy clerical police without an eye to its practical bearing upon some of their non-natural habits—and I could not but be struck with the appearance of that vast assembly of the Clergy of the Diocese at the last Episcopal Visitation at Oxford, when I noticed how the Bands had well-nigh disappeared from among us, from the Bishop himself downward; and as the late Bishop was the first, if I am not mistaken, to appear in public without the Wig, so his successor is the first of a long line of Bishops of Oxford to lay by the Bands, and we only wanted the black collar, and the black bands, striped with white, to make us no longer look like a Convocation of the Protestant Church of the Reformation but an offshoot of the Church of Rome.

The next vestment, the Alb, need not detain us long; for although it is a very significant part of their dress with the Romanists, it is one of the under garments, and therefore might be so worn as not to attract any particular attention either by its shape or mode of putting on; for under the Chasuble or Surplice it would be almost concealed from view, if it had none of the borders and apparels which belong to it. The Alb is only a modification of the Surplice, having tight sleeves, and fitting closer than a surplice; and no one, with an observant eye, can be blind to the fact that the Surplices patronized by these Ritualists, and almost universally adopted, are not the same either in shape or manufacture as those which have been in use generation after generation by all the sections of the Clergy of the Church of England.

"The Alb is a vestment of white linen, reaching to the feet; the sleeves are tight, in order that the hands of the Priest may be at liberty when celebrating the Eucharist. It should not be plaited into folds, but should fall straight, and with a very moderate looseness. It has usually a worked red border, and is secured round the waist by a girdle. As the Alb, like the *correctly-made* Surplice, is never open in front, the aperture being only large enough to admit the head, the Priest puts it completely over his head, passes through his right arm and then his left. He then binds it with the girdle round his *loins*, and adjusts it all round, so that it be a finger's breadth from the ground."—*Direct. Ang.*, p. 18.

The Dalmatic, or Tunicle, another of the vestments, requires also no lengthy comment, as it is a loose robe with large sleeves, and when only worn by the Deacon it would not be much noticed, particularly as the office is almost nominal in the Church of England, a Deacon being nothing more than a probationary minister, whose training for full orders rarely continues beyond one year, and might be limited to only one day.

"The Dalmatic—the Gospeller's Diaconal Vestment—is a loose robe with long sleeves, partly open at the sides. From the shoulders, behind and before also, are suspended silk or gold cords with tassels, which reach within a foot from the hem of the vestment. The side openings should extend nearly to the hip. There is of course no opening in front, but only an aperture for the head, as in the case of the Alb and Vestment. It will be seen that this vestment is the same before as behind. The Stole is worn beneath the Dalmatic, and just visible through the right lateral aperture. The Maniple is affixed to a button upon the left wrist apparel of the Alb. It is of the same colour and material as the principal vestment."—*Direct. Ang.*, p. 24.

In noticing the Chasuble, we must bear in mind that it is, *par excellence*, the dress of the Priest, being termed the VESTMENT. It is called also the Planet in the *Rituale Romanum*. It is the prerequisite for offering the sacrifice, without which no Mass could be celebrated. It appeared, no doubt, among the Oxford Ritualists as early as it did anywhere; and it certainly must have been in use before the year 1851, when I described one of the chief performers at the Church of St. Thomas-a-Becket as wearing a Cope.

"The Deacon wears a Stole, not a Scarf, on his left shoulder, during his ministrations. We alluded to this vestment in our former work as having then first made its appearance at St. Paul's Church, Magdalen College Chapel in Oxford, and at Littlemore Chapel, &c., and in consequence of that exposure it was discontinued (except by the Deacon of Magdalen Chapel.) It is a revival of some of the ornaments of Popish origin, supposed to be tolerated in the reign of Edward the Sixth, and has usually three crosses upon it. The Stoles worn by the officiating Staff of Ecclesiastics at the Church of St. Thomas in Oxford, are very different from those which were first introduced at Littlemore, &c., in the year 1836, inasmuch as they have embroidered at each end a cross—the one worn by the Priest or Rector to



imitate gold, and the one for the Deacon of white silk, to look like silver. According to the description given to us, they must be not unlike a lady's reticule-bag with a cross on the front and fringe at the bottom, suspended from the shoulders almost to the skirts of the dress by a narrow strip of black silk about three inches in breadth, and about half the width of the ornamented part. The Stole is one of the most distinguished and significant of all the badges of Popery. It is used by them to introduce into their Church the godfathers and godmothers at Baptisms, women after childbirth, and penitents, who are led by the Priest's Stole, which they hold in one hand. It is worn, though in various ways, by all the officiating staff, and is said to be a symbol of the cord by which the Saviour was bound for his crucifixion. In the Archbishop's pontifical dress it assumes the form and name of the "Pallium," which was originally only a thin boa of lamb's wool twisted round the neck, with its ends hanging loosely down before and behind. The Celebrant in the Church of St. Thomas, at the administration of the Lord's Supper, is vested in a Cope, which, by the description we have had of its form, is a truly original article, and must appear to real Papists most quaint and absurd. It is made of red silk, and covers the back more than half-way downwards; and in the centre there is inserted, and sown in, the lining of an M.A.'s hood, which sticks out like an empty pouch, while in front it looks just like a child's bib, with two buttons under the chin to make it sit close to the neck. We are informed, that, during the reading of the Communion Service, the three officiating ministers are grouped most histrionically; the principal one taking his stand with his back to the congregation, at the north-west corner of (what they call) the Altar; while the other two, at some distance on each side, continue kneeling on the ground, so that our simple Protestant Service has all the appearance of the Romish office of the Mass, and thereby just reasons are afforded to all true Protestants to absent themselves from the public worship and ministrations, and resort to other places where such practices are not carried on."—*Postscript to Popery*, p. 22, 23.

The Cope is worn over the Chasuble, but must be removed when the Celebrant consecrates the elements. What may be worn underneath Surplice, Cope, or Chasuble, it were impossible to conjecture, for we know that they have been cautioned by the highest authority not to startle their congregations by introducing novelties into their forms or ceremonies. But while the uninitiated might suspect, the initiated alone would fully understand that none of the vestments needful for the due celebration of the eucharistic sacrifice would be wanting. They come from all parts of Oxford to the Services conducted there, giving the ceremonial or the use of St. Thomas-a-Becket the preference, because they know that their ideal of the perfection of the Mediæval Ritual is carried out there; and that a High Service or celebration may be depended on within those walls where they have a proper Roman altar, on whose stone slab is engraved the five sacred stigmata without which the altar is at best only a sham. As these Chasubles cannot be worn in the other four of the sacred colours, they have made an attempt to manufacture some of the same material as the Surplice, but finding that the embroidery and crosses, &c., cannot be distinguished by the eye, they have abandoned that contrivance, and only wear the plain linen Chasuble without the ornaments. It may be as well to bear in mind that nothing—not even Hood, Tippet, Scarf, or Stole—is considered canonical if worn over the Chasuble. It is the only vesture in which the Ecce Homo can be personated by any of their priests.

"The Chasuble, or Chesable (Casula), commonly called by way of excellency the *Vestment*, is the upper or last vestment put on by the celebrant. Its primitive form was perfectly round, with an aperture in the centre for the head. The Orphreys (band of gold or rich embroidery) of the vestment consist of a border, a broad



stripe in front, and a Latin cross on the back, extending throughout the whole length and breadth. The oldest Orphrey, however, was in the form of a Pallium, and came down in a cross shape from the shoulders, back and front. The vestment will be the colour of the day, &c.”—*Direct Ang.*, p. 22.

The Cope, however, is a vestment that we must not pass by without making a few remarks as to its form and use in the ministration of the Church of England. But however offensive it may be to good taste, as suggestive of Pagan and Papal ceremonies, there is nothing sacramental or sacerdotal in the garment itself, for it may be worn, and is worn, with its most efflorescent embroidery, by laics as well as clerics of every rank and degree in the Papal ceremonial; and, if it is worn sometimes at our Cathedrals or Collegiate Institutions during the ministration of the Supper of our Lord, we have the satisfaction of knowing that what constituted its principal feature, namely, the cross, has been taken away from it, and our Reformers, when they enjoined it to be worn at the administration of the sacred elements, committed as great a blunder (according to the Ritualistic scheme), as they did when they placed the Ten Commandments aloft on the wall in the High Place where they were wont to offer up the holy sacrifice of the Eucharist; for a Cope is, if possible, less sacerdotal in its use than even a Protestant Surplice; and as to its being worn in Cathedrals and College Chapels, we know that they are not places where congregations, from without, are wont to assemble for the privilege of spiritual worship on the Lord's Day.

“In the celebration of the Holy Eucharist, the celebrant *always* wears the vestment (Chasuble) over the Alb. The celebrant never uses the Cope except at the *Missa Sicca* (which should never be used except on Good Friday.)”—*Direct Ang.*, 244.

By these vestments, then, we trace, as it were, as if by straws floating on the surface of the deep-flowing stream, the eddies of this antichristian and soul-enslaving delusion. First we have the little ones appearing on the stage—for it was through the Deacons only, at first, that the Stole made its appearance in public worship (just as we are indebted to Infant Schools for the reintroduction of the musical element into this country.)

“The Infant School has taken the lead in all this movement: and its simple melodies, learned and brought home from the schools, have been the means of softening and soothing the heart of the careworn and anxious parents, and stirring up the yearnings of sympathy and deep feeling in many a neglected family, there can be no doubt whatever. The Lord of the hearts of all flesh can perfect His praise in the mouths of babes and sucklings. In the Infant School, Music was found to be the panacea, the great heal-all, and hence we may trace the first foot-prints of that mysterious element, which is struggling for ascendancy in every place where real education is making progress.”—*Letter to the Earl of Derby*, ‘What shall we do with Music?’ p. 16.

Then it was adopted by the next order of Ministers—Priests, or rather Presbyters, for the Priest in the Church of England has no sacrificial or sacerdotal status; and then the other garments, viz., Chasuble and Cope, were brought into the services of the sanctuary, and, thanks to Dr. Pusey, we are now enabled to fix with tolerable accuracy the dates of the periods when the performances connected with those stage dresses commenced: for no sooner had they taken to the instruments of their craft, than the Confessional, with its Penance and Absolution, was put into

working order. And Dr. Pusey has refreshed our memory by his statement of the matter of fact, that for the last twenty-eight years—*i. e.* since the years 1838 or 1839—he has been engaged in hearing confessions and dispensing absolutions, differing in nothing from the Roman discipline, except that they are not enforced by any Church or State authority.

So you see, dear Dr. Macbride, that I was not very much out in my calculations in guessing that when the eggs, of which those shells were so plain an indication, had undergone the process of incubation, we might look out for the birds of that feather, however speckled or hybrid they might be in their specific aspect.

Everything has been steadily progressing from that time, and the party—for they are, as I intimated from the very first, a trained band of conspirators, of whom many were enrolled on Dr. Pusey's Register, which was begun to be kept in the year 1845—are now so strong (or doubtless imagine themselves so), that they are coming out in the full blaze of Oxford Popery.

"The first intimation of a Register being kept for the Names of the Party, by the surviving links of the "Tracts for the Times," is contained in a notice to a paper, on *Mutual Intercession*, bearing date, 'Feast of St. Luke's, 1845,' with the initial signatures:—

J. K.  
E. B. P.  
C. M.

"These Prayers may be had, and Names registered, if desired, on application by letter to the Rev. Dr. Pusey, Christ Church, Oxford; or the Rev. C. Marriott, Oriel College, Oxford."—*Key to Popery*, p. 17.

Not long ago there were strange reports in circulation about some junior Members of the University, in their zeal to practise these Roman theatricals, inasmuch as, in addition to private Oratories, where they might have Candles and an Altar, and Cross or Crucifix to bow down or genuflect to, a room had been hired in the town, where some of them could meet periodically, where they had an Altar, with Candles, Cross, or Crucifix, with Chest containing the Vestments used for the Sacrifice of the Mass, so that they might represent the scene itself and play at Pontificals, with the accessories of Music and Incense; with a mock, if not a real Priest; with Deacon, Acolyte, &c., in dresses suitable for such an exhibition;—now, though this may be (if known by authorities of the University or Diocese) looked upon as only an amusement of a few precocious and over-zealous young men, it is a state of things that is very sad in connexion with an University training for the Protestant Ministry of the Church of England.

Another point on which there seems to be much popular ignorance, is the Table of Communion, which is one of the distinctive emblems of our reformed ceremonial, and which, ever since the days of Laud, has, more or less, been called 'the Altar.' Now, in the second book of Edward VI., every Rubric that had previously contained the word Altar, was studiously changed into 'the Table,' or Lord's Board, because the word Altar would have been unmeaning if it were applied to any material substance where a sacrifice was not to be offered up.

"Stone Altars, at the Reformation, were destroyed as Papal Relics.—In 1550,

Edward VI. ordered, 'That all the altars in every church or chapel be taken down, and, in the stead of them, a Table be set up in some convenient part of the Chancel.'—(*Poore's Acts*, &c., fol. edit. 1583, p. 1331.) And in Edward's second prayer-book of 1552, wherever the word '*Altar*' occurred in the previous Communion Service, it was struck out, and the term '*Lord's Table*' used in its stead—an alteration the more remarkable, inasmuch as wherever the old phrase of '*Lord's Board*' had been adopted, it was allowed to stand.—Bishop Ridley also, in 1550, exhorted the curates and churchwardens in the diocese of London to take down and abolish all altars, and 'to erect and set up the Lord's Board, after the form of an *Honest Table*;' adding 'Reasons why the Lord's Board should rather be after the form of a Table than of an Altar.'—(See *Ridley's Works*, Parker edit. 1843, pp. 319—324.)—And in 1571 (under Queen Elizabeth) Archbishop Grindal's injunctions to the churchwardens were, 'that a comely and decent Table, standing on a frame, for the Holy Communion be provided;' and that 'all Altars be utterly taken down and clear removed, even unto the foundation, and the place where they stood paved, and the wall whereunto they joined, whitened and made uniform with the rest, so that no breach or rupture appear; and that the altar-stones be broken, defaced, and beset to some common use.'—(See *Remains of Archbishop Grindal*, Parker edit. 1843, pp. 133, 134.)—The 82nd Canon likewise of the English Church, published by royal authority in 1603, enjoins 'a decent Communion-Table in every Church;' and the Rubrics in the Communion Service require also a '*Moveable Table*, standing, at the Communion-time, in the body of the church, or in the chancel, where morning and evening prayer are appointed to be said.'—The Church of England therefore certainly gives no sanction to the re-introduction of *Stone Altars*: indeed Hume states 'that the Communion-Table stood in the middle of the area of all churches except cathedrals, till Laud (Archbishop of Canterbury in 1633), ordered and rigorously insisted on its being removed and placed at the east end, railed in, and denominated AN ALTAR; as the clergyman who officiated received commonly the appellation of PRIEST.'—(See *Hume's England*, Lond. edit. 8vo. 1802, vol. 6, p. 289.)

From Bishop Hooker's Visitation Book, 1551-2:—"To set up the Lord's Board after the form of an honest table, decently covered, in such place as shall be thought most meet; so that the ministers and communicants may be seen, heard, and understood, of all the people there being present; and that ye do take down and abolish all the altars and tables. Further, that the minister, in the use of the Communion and Prayers thereof, turn his face towards the people."—(*Hooper's Works*, p. 128: "Also that ye take away all the greis (or grise, a flight of steps) assenses, and upgoings, which heretofore went to any altar within your churches or chapels," &c. &c.)

The Letter of the Council to Bishop Ridley: "To give substantial order throughout all your diocese, that with all diligence all the altars in every church or chapel, as well places exempted as not exempted, within your said diocese be taken down, and that instead of them a table be set up in some convenient part of the chancel, within every such church or chapel, to serve for the ministration of the blessed communion. Nov. 24, 4th year Ed. VI."—Cranmer, vol. 2, p. 524.

The third reason for the form of a Table instead of an Altar: "3rdly, the Popish opinion of Mass was, that it might not be celebrated but upon an altar, or at the least upon a super-altar, to supply the fault of the altar, which must have had his prints and characters; or else it was thought that the thing was not lawfully done," &c.—Cranmer, vol. 2, p. 525.

But when this movement began, the Altar principle was adopted, and altars, some of them in every respect counterfeits of those of the ante-reformation period, were erected, and I am not aware of more than one in the diocese of Oxford, where they had for some years past become so popular, having been removed, notwithstanding their being pronounced illegal by the Privy Council. In the year 1851, I enumerated as many as ten in, or within a few miles of, Oxford; and one of them having the five crosses, which all Roman Altars must necessarily exhibit. In the year 1859, as many as twenty-four are reported, and the list given, in a letter to the Bishop of Oxford, by the Rev. J. Tucker, B. D., three of which had the crosses cut in the altar slabs—viz., St. Thomas in Oxford, Littlemore, and Wolvercote; and it was also noted that there might

possibly have been others not included in that list. Now if they had not these altars upon which they could perform their idolatrous rites, the five sacrificial vestments would be, in fact, nothing more than mere ornaments, for which nobody in his senses would think it worth while quarrelling about. But it is all part of a cunningly-devised fable, which they are able to palm upon those who turn their backs upon the word of God. In that ceremonial everything has its meaning, based upon a perverted use of the laws of nature and the discoveries of art, as, for instance, the five colours and five crosses, &c., are *symbols of the five senses*, which, when they have mastered in their disciples, they can lead them captive after their will—the whole of the Roman Ritual and worship being sensual and material, under the pretext of the deepest spirituality. Ever since that exposure in the pamphlets of that date, originating in the ‘Facts and Documents,’ they have been steadily and stealthily progressing, and in a way, too, that very few could have any conception of, so that now we never can be assured that any celebration of the Lord’s Supper is conducted honestly after the intention of the Reformed Church of England, in any of those places where these principles are adopted; for by means of the ‘Ara,’ or *portable Altar*, which they can place on the *honest board*, they may offer up what, in their canting phraseology, they call the Eucharistic or Holy Sacrifice, inasmuch as the only *sine quâ non* of the Altar of the Roman Priesthood is, that a stone, sufficient in size to accommodate the elements to undergo the process of transubstantiation, be provided, and duly consecrated for the purpose; and these have been in use among the party for many years—how many I am not curious to know—but we may at any rate trace them back to the year 1851, when Mr. Bennett, late of St. Barnabas, Pimlico, made use of one in his continental tour, after he left St. Barnabas.

“I am informed that when Mr. Bennett was travelling about, he carried with him a small stone altar in a wooden box, and that, wherever his party rested, the box was unpacked and the altar set up, and a ceremony performed before it by Mr. Bennett, in the presence of his friends—it being the practice of Roman Catholic Priests and Bishops to carry about with them a consecrated stone or altar, without which the Sacrifice of the Mass cannot be offered up.”—*Horsman’s Letter to the Earl of Derby*, April 2, 1852.

“In continental churches, it is usual for a small piece of stone to be let into the middle of the mensa, to consecrate upon. The inserted stone was called ‘ara,’ in contradistinction to altare, i. e. the slab and whole structure of the altar. The same name is also applied to a consecrated altar-stone of jasper or marble, set in gold or silver, laid upon an unconsecrated altar of wood or stone.”—*Direct. Ang.*, p. 5.

“There is ample authority for this use of a portable altar of stone, marble, or alabaster. The use of portable stones was enjoined by many early English ‘Canons and Visitation Articles. These were formed of a thin stone or piece of marble, set in a wooden frame, either plain or ornamented with gold and silver and jewels. They were sometimes employed in Churches and Oratories, which possessed only wooden altars, being placed on the mensa to hold the Paten and Chalice. Their size was about one foot long by six inches across, and about two inches high. It was the custom for Bishops to consecrate many of them, to be distributed, not only to persons who had private Chaplains and Oratories of their own, but to Guilds and Brotherhoods, and Parish Priests, that thus the Holy Eucharist might be celebrated with great reverence in unconsecrated places.”

“Its size should be one foot by six inches, and it should be marked with the usual five crosses.”—*Direct. Ang.*, p. 211.

They are not articles whose manufacture is unknown, or forbidden,



in Oxford, as I had no difficulty in procuring one, which, if you or any one else should be desirous to examine I shall be happy to show it. The one I possess, as it is not in a frame, may be thus described. It is made of the same stone as the Oxford Martyrs' Memorial, about half an inch in thickness,  $10\frac{1}{2}$  inches long by  $5\frac{3}{16}$  wide, with a cross at each corner, and another in the centre. How far this Ara may be in use publicly in our Churches and parishes, it is not for me to concern myself to investigate for the gratification of mere curiosity; but, knowing what I do of their tactics, I cannot be blamed for suspecting this to be the case. It is no secret that everything connected with the Holy Places is kept as much as possible under the special oversight of the ordained few, even to the washings, rinsings, sweepings, &c., which formerly the laity considered they could attend to without the imputation of intruding upon things too sacred for their touch.

'Every six months the Chalice and Patens, &c., should be well-washed in water, with soap and brush, and then two or three times in pure water. This should be done by one in Holy Orders, who will pour the water into the piscina.'—*Direct. Ang.*, 119.

Connected with the same subject, it will not be unimportant to notice another peculiarity, namely, the reintroduction of the Roman Chalice, in lieu of a Communion-Cup, with its Cover for the bread—which our Reformers looked upon as one of the more decent modes for the proper administration of the Lord's Supper—inasmuch as the Chalice had always been identified with the most gross idolatries of the Mass, and which was, even by the First Book of Edward VI., forbidden to be elevated at the celebration. 'When ye minister the holy sacrament, ye shall minister the Holy Communion in no Chalice, nor any profane cup or glass, but in a Communion-Cup of Silver, and with a Cover of Silver, appointed also for the ministration of the Communion Bread.'—*Grindal*, 124.

"There are four parts in a Chalice—the foot, the stem, the knob, the bowl. The first may be of various shapes but should extend considerably beyond the bowl in diameter, to prevent the possibility of upsetting: on one division of the front there should be a Cross or Crucifix, engraved or embossed, which is always turned towards the Priest while celebrating. We find items, among the accounts of the period of the English Schism in the 16th century, of the sale of many of the old Chalices, considered too small, and the purchase of *Communion Cups* in their place."—*Pugin*. pp. 55, 56.

"The Chalice is consecrated within with holy chrism, that by the grace of the Holy Ghost it may be a new Sepulchre, wherein the Body and Blood of Christ may be laid."—*Durandus*, *Pugin*, p. 57.

"Before the 15th century, the celebrant was ordered by the Roman Rubrics to place it on the left of the Host, to catch as it were the Blood which flowed from the spear-wound in our Blessed Lord's right side."—*Direct. Ang.*, p. 39.

Laud's ritualistic notions seemed to have tended to the Altar as the great culminating point or centre. 'The altar,' were his words, 'is the greatest place of God's residence upon earth, greater than the Pulpit, for there 'tis *Hoc est corpus meum*—this is my body; but in the others it is, at most, but *Hoc est verbum meum*—this is my word.' So that the ritualistic becomes thus a doctrinal question. The arrangement of the Lord's Table in our Churches, until that date removed from the east end



and brought, without either rails or screen, into the midst of the congregation, as it is still in Congregational Churches, and in the Church of Scotland, was a contradiction (which every eye could appreciate), to all the high doctrines that they might propound on the subject of the Eucharist: a denial unmistakeable of the mystery of the Real Presence and the Holy Sacrifice. All that Laud aimed at was, to convert it into an Altar. His injunctions were, to place the Table at the east end, close to the wall; rails were to be made to separate it from the congregation: it was to be three steps above the chancel floor, and the pews in the chancel, that obstructed the sight of it from the body of the Church, were to be pulled down. An order in council, dated Whitehall, Nov. 3, 1633, settled the question for him, in the case of St. Gregory's Church, near St. Paul's, in the City, where the change had been made.

Another matter to which very little public attention has been drawn, but which the Reformers looked upon as of the highest moment, and which was always considered as a necessary part of the furniture of every Church, is, that the Tables of the Ten Commandments be put up at the east end of all places of public worship, which our modern Church-decorators and restorers think such scorn of; and the tainted pastors of the flock say, 'They cannot see what the Ten Commandments have to do with the Holy Sacrifice.' They assuredly may not be able to see the connexion, but our forefathers saw it clearly enough; and Moses has left on record what he thought of the Holy Sacrifice, and the eucharistic preparations of Aaron, when he threw down and broke the two Tables of the Ten Commandments, at the foot of the Mount, as soon as he saw the Idol of Gold and the fornications that were committed around it. They would indeed be there out of character, any of them—to say nothing of the second commandment—*thou shalt not bow down nor worship*—which they transgress literally; or the seventh commandment, which they were offending against in their hearts. They would be quite out of place *there*, when eyes were lifted up to a creature worship of the most degrading and blasphemous description. Romanists are so bothered by the unmistakeable language of the second commandment, that whenever it is practicable they omit it altogether, and divide one of the others into two, so as to palm them upon their ignorant followers as if thus written in the 20th chapter of Exodus. In some of the Churches they have disappeared altogether, and in many they are so disfigured and tampered with, that they are neither legible nor intelligible, while in one large Church in the diocese of Oxford, curtains are drawn over them before the commencement of divine service, and a central Picture over the Table or Altar is unveiled, which the Clergy in charge of souls consider more likely to edify the congregation, than the two old-fashioned tables of the Ten Commandments of the Lord God of Sabaoth.

"If the table of Commandments is set up at the east of the chancel, it should be distempered in scrolls upon the wall, thus making no construction necessary for them, and allowing them to bear a part in the decorative colouring of the building. They should be as small as possible in size, and quite undemonstrative."—*Direct. Angl.*, p. 332.

"It must be admitted, that the introduction of the Ten Commandments was a singular and grievous innovation, for which no ancient precedent whatever can be found."—*Direct Ang.*, p. 46.

"Since modern usage compels, in a manner, the fusion of Matins and Liturgy, it is not any breach of the spirit of the Prayer-Book, but simply obedience to it, to retrench whatever parts of the combined service are doubles of each other. Of course, where the Clergy are surrounded by enemies, their only safety will be in a rigid adherence to the letter of the rubric; but where there are no false brethren to spy out their liberty, they may surely take a few of the unnecessary portions of the service as read. The Commandments and their responses occupy the place of the old Confiteor, but their introduction was a mere blunder, they might therefore, be taken as read, except perhaps in Lent. There does not seem to be any great reason for retaining the prayer for the Queen: most people, we suspect, would be exceedingly glad if this prayer, as well as the comfortable words and the addresses were quietly dropped. However, EACH PRIEST MUST JUDGE FOR HIMSELF, what it is expedient for him to pass over," &c.—*Church Times*, Jan 20, 1866.

One very remarkable feature in this movement is, the introduction of Early Communion, which originated first at St. Mary's Church, in Oxford, in the year 1837—which in fact laid the foundation of all those histrionics which have so startled the Church and Nation. Our Reformers never contemplated any such practice as commencing public service without the Morning Prayer. Neither is there any Rubric for the celebrating the Communion Service more than once on any occasion, even in the First Book of Edward VI., excepting on those days when there is a special provision for the whole professing Church to communicate, viz., Easter and Christmas-Day, and then it is ruled that a second celebration shall take place on those days; but in the Second Book of Edward VI. this was not allowed. But owing to the late Bishop of Oxford tolerating, if not sanctioning, this heretofore unprecedented infringement on the uniformity of public worship, it became an established thing, and found its way, though but very slowly and not with a hearty welcome, into other dioceses; and as it was a new service altogether, no offence was given to the public at large, as it did not interfere with the ordinary services of the day, or require any attendance from those who disapproved of the principle thus held forth. But it was the cardinal point of the system which they were banded together to carry out.

"Mr. Newman assembles his votaries now, on each Lord's Day morning, at seven o'clock, for the purpose of partaking of the Lord's Supper. Sufficient may be gathered from the public prints to infer that they are in earnest, and also from among the wealthy inhabitants or sojourners of the place; inasmuch as the alms furnished at that time amount to such a sum, that he is able to pay over to one society sums to the amount of £30 and upwards."—*Key to Popery*, p. 61, 1838.

For to partake of the Mass "fasting" was indispensable to the Romanist devotee, whereas our Protestant Reformers, whatever might have been their views of partaking of the Lord's Supper after the dining hour, appear to have set their faces against any pretence of an administration before the breakfast. But so particular are these counterfeit Mass-men, that they refuse to allow their own Priests even to taste the wine before consecration, lest the fast should be broken; this being one of their axioms for the due celebration of the Holy Sacrifice.

"The Holy Sacrament should invariably be received fasting, according to the practice of the universal Church."—*Direct Ang.*, p. 41.

"Of the wine and water he will be able to be certified after this fashion. Let him test it by his minister (who will not communicate), who will taste both the wine and the water. But the Priest himself ought not to taste it, because it would break his fast."—*Direct. Ang.*, p. 106.

They lay the greatest possible stress upon the necessity of partaking of the Lord's Supper before noon, and this can be the only reason why there is such a fuss made about the uncanonical habit of Evening Communion, not for any lack of due reverence on the part of the partakers of that holy supper, but because the fasting figment would thereby be exploded. For we must never lose sight of this fact, that, if there is any single point in the Christian ceremonial of the primitive Church more clearly defined than another, where there is no positive command given, it is this, that the Lord's Supper should not be partaken of before the fast was broken, so that an early hour for the administration could never have been contemplated in the Apostolic times. But in the Roman ceremonial, copied as closely as they dare by this dogmatic fraternity, there is in reality no Communion with the Laity, nor with the Clerics either. For the way in which the elements are consecrated and received contradicts the theory. The Wafer of the Roman Priest, and the Bread of the Ritualistic Priest, being larger than the rest, is the only one that is ever broken; and the only one also that is ever lifted up for adoration, and to undergo the process of transubstantiation: all the others are consecrated by *intention* only, but this Wafer—or Bread—is first divided into two equal parts, and then one of these is subdivided into two more, forming in all three. The larger and one of the smaller particles are eaten by the celebrant, the other is placed for commixture with the wine, the whole of which is swallowed by the celebrant Priest alone; so that we cannot fail to discern the fact, that the Priest hereby is so raised above the whole of the congregation, that he must (if they believe in the transubstantiation or consubstantiation of the elements) be looked upon as being in the place of God to them. Whether they may mean anything by the threefold division of the hostia, it does not concern me to enquire; but this must strike everyone who calmly ponders on the transaction itself, namely, that something of this nature is to be inferred, to wit, that as the blood is the life, and the blood of Christ cleanseth from all sin, so it follows that through the Priest alone the penitent or communicant must derive all the benefits of that blood-shedding: for the efficacy of the blood poured out, and the water mixed with it, as offered up in sacrifice by the Priest, can only be realized by a personal contact with him. But you will perhaps say, 'But how do these Plagiarists of the *Rituale Romanum* get over this when they present the cup to be administered?' Why, they do it in a truly original fashion, by giving strict orders that the Cup (Chalice is their stock phrase) should never pass out of the hand of the Priest during the function; and in several of the Romanizing Churches it is said to be administered without one word being addressed by the Celebrant to the communicants.

"The Priest's own bread should be much larger than the squares of the laity."—*Direct. Ang.*, p. 241.

"The Blessed Sacrament should be held between the finger and thumb of both hands. The Priest then stands erect and elevates it. The same form is observed with the chalice, which is held by the knob with both hands. When the Priest first takes the chalice into his hand, he holds it in his left hand beneath the bowl."—*Direct. Ang.*, p. 249.

"During the Consecration proper, the Deacon will kneel at the right of the Priest, rising to raise the Chasuble at the lifting up of the Blessed Sacrament, and to cover and uncover the Chalice."—*Direct. Ang.*, p. 252.

"The faithful should, as a rule, communicate at the early Low Celebration, that they may do so *fasting*, in accordance with the invariable practice of the Universal Church."—*Direct. Ang.*, p. 253.

"The faithful should have communicated at the early Low Celebration, and ought to be present simply for purposes of worship and Eucharistic adoration at mid-day."—*Direct. Ang.*, p. 261.

"N. B. The Sacred Ministers having occasion to pass from one side of the Altar to the other, before consecration, bow reverently in the centre, but after consecration they genuflect at the celebrant's side. The reason for this is—that no genuflection is to take place till our blessed Saviour is present."—*Direct. Ang.*, p. 253.

There is another point that is not likely to be generally known, trifling though it may seem in itself, yet involving an important principle in a national point of view—viz., the disappearance of the Royal Arms from the Churches, or the placing them in such a position that they shall not be conspicuous to the congregation. One of the earliest acts of the government, in the reign of Edward VI., was to place the Royal Arms either over the Chancel arch, or in some place where the people could not fail to notice them—in lieu of the Crucifix on the Rood Screen, which was removed from the entrance to the Chancel. This was done to uphold the jurisdiction and the prerogative of the Royal Supremacy in the Church of England, which is most unpalatable to the Romanizing section of the clergy; inasmuch as it is subversive of the whole system of priestly or sacerdotal ascendancy. The Royal Arms of Great Britain, until of late years, were always considered a part of the furniture of our churches, and they were placed as such in the Inventory of the *Directorium*, with this notification: "30. The Royal Arms of England, which should be placed in an unobtrusive place, and of small dimensions."—[*Direct. Ang.*, p. 333.] And in a number of the *Church Times*, about a year ago, we find a remark to the effect, that there does not seem any reason for retaining the Prayer for the Queen in the Communion Service, inasmuch as "most people, we suspect, would be exceedingly glad if this prayer were quietly dropped."

What can we think of the loyalty, to say nothing of the Christianity of the men, who, at the greatest act of worship, consider that to pray for their Sovereign is a duty they would gladly dispense with, if it were not for the obligation they were under through that blundering act of uniformity! And this, too, when our beloved widowed Queen was still mourning under the severest of all privations that a warm and affectionate heart could sustain.—Well! Our brethren of the Church of the North have, no doubt, made up for all this by the fervency of their public appeals to the throne of grace, and in language not measured by liturgical niceties, but from hearts touched with a full sense of that sympathy which they feel from the presence of Her among them, who is as much the Head of the established Church of Scotland, as she is of the United Church of Great Britain and Ireland, their Queen, Defender



of the Faith, in all matters, ecclesiastical or civil, supreme! You could scarcely expect, dear Dr. Macbride, that in a place like Oxford, once so renowned for its loyalty and orthodoxy, that such a departure from the externals of both Church and State symbolism should have been permitted, and that so many of its Churches should have neither the Royal Arms nor the Tables of the Ten Commandments, as prescribed by law and antient custom, for out of the eighteen there are only two in which the Royal Arms are visible; and the Tables of the Ten Commandments are to be found in not more than six: and you would hardly credit it, that the Mayor and Corporation of your antient and loyal City assemble for public worship in a Church where neither of these insignia of their fealty to an earthly or heavenly Sovereign are to be found—while the Table and its Reredos are such as to invite a comparison with any Popish Altar, notwithstanding the illuminated Texts from Scripture, which meet the eye; while within the University Church itself you may in vain scan the walls for any such mementos of either their duty towards God or man, ‘Fear God and honour the King’ being too trivial a matter to be taken into account by the decorators and illuminators of this highly æsthetic generation.

There is no subject that has produced a greater sensation in the public mind than that of Confession, Penance, and Absolution, as it is altogether foreign from anything that is truly English, being subversive of all that straightforward honest dealing, for which the British people are distinguished above all other nations. It is bad enough under the restrictions and regulations of the Roman ecclesiastical law, but where there is no such restraint, it is impossible to estimate the evils that must attend it. Dr. Pusey has been intruding himself at last upon the public in the character of Confessor-in-Chief to the Diocese of Oxford, and all other places from which his admirers may resort to him; and he has informed us, that it is twenty-eight years since he began to exercise this function. This will bring us back to the date of the working of the Early Communion mania, when the principle of the Roman Mass was beginning to take the place of the honest administration of the Lord's Supper, and when the followers of the new system were impressed with the importance of some other mode of confession, than was provided for them in the Services of the Church of England; and thus Auricular Confession was brought in, which Dr. Pusey, in his Letter-volume to the Bishop of London, in 1850, admits to be identical with the practices of the Church of Rome, with this limitation only, that it is not enforced, but voluntary, both on the part of the Confessor as well as the Penitent, though he does not explain or give any reason why in some cases he receives confessions through the letter-box, instead of the *ear-hole* appointed by the regulations of the Roman Catholic Church. Now that this practice, and the whole of the sacramentarian principle involved in it, was abolished at the Reformation, is quite as certain to anyone who has read history or studied the doctrines of Protestant Christianity, as any other admitted fact can be, which has been confirmed by the customs of the previous 300 years; and when it was



mooted that certain regulations should be enforced to prevent the liberty of giving ghostly counsel and advice, in the exceptional cases of a burdened conscience, degenerating into the practice of Auricular Confession, it was suggested that 'what Priest soever, under colour hereof, shall practice auricular confession, shall be deprived of all his livings, and deposed from the ministry.' And the absence of any provision for receiving penitents, either in the Churches or Sacristies in the English Communion, is quite sufficient to justify one in asserting that it was clean swept out from amongst us. The subject in itself is so disgusting and abominable, that no one can even read, much less study, the casuistry of the Church of Rome in respect to it, and the minuteness with which the most bestial, filthy, and obscene details are entered upon, without having the whole moral nature convulsed as with an earthquake. And yet an intimate knowledge of this prurient and iniquitous mode of carrying on the cross-examination of the candidates for absolution is indispensable; and what must we think of the individual who is at home on such a subject? Some of the questions are so foul in their insinuations, that no modest woman, be she married or a maid, could bear to let her eye meet that of her inquisitor; and were those books, which are sanctioned by the authority of that church, translated into plain English, and placed in the windows or exposed to the public gaze, nothing, upon legal proof of the fact, could avert the just infliction of the punishment determined by law for the suppression of vicious publications. They will not, in fact, admit of literal translation, for even the nomenclature of the Brothel, one would imagine, has no language that can describe the scenes that are thereby suggested to the lustful imagination of the corrupt heart—and this too upon the admission of their own partizans.

"We admit at once that the priesthood must be taught things which are unfit for the knowledge of women or of men; that they have books, and that they must read them, wholly unfit for circulation among young people. These books, however, are not written in the vernacular language of any country, and a very small part of them is occupied with the subject in question. But, nevertheless, the books do exist, and must exist, so long as sin shall be in the world, and a priesthood to deal with it. Their purpose is to teach the priest how to discriminate between sin and sin—how to terrify the hardy criminal, and, if need be, to comfort the scrupulous, and bring an erroneous conscience to the light of justice.

"We will also admit everything that the Protestant can say against certain treatises of Moral Theology, except that they are written for an evil end, or that they are erroneous, and meet him willingly on the low ground which he has chosen. Let these books be bad, full of language which cannot be spoken; let them be, as they are said to be, unfit for man's reading, and unbecoming a circulating library. We admit it all, and much more, and probably a Catholic has a keener sense than the Protestant that these books are ill adapted for general circulation, or popular reading. We certainly do not publish extracts from them, nor call public attention to them—we hide them as much as we can from the eyes of all, and permit their use only to those who are, by the obligations of their office, bound to know them."—*Tablet*, Aug. 14, 1852.

"What is the morality written by the divines of Rome for the confessional? I will not here record its indecencies, but only touch upon those points which I can do without offence. The morals of the Church of Rome in this particular are so bad, that were I to repeat them, and my lecture read in a tavern, even the drunkards there would blush at the record. Yet this shocking immorality, this disgusting obscenity and indecency, is studied by the young clergy; for a young clergyman cannot become a confessor without learning this bad immorality. The study of the clergy of Rome is immoral, therefore, speaking generally only—speaking only of the system—the clergy of Rome, by this study and by auricular confessions, are highly

immoral. But the immorality of auricular confession results in encouraging the sinner and multiplying the sin."—*Gavazzi*, Lecture at Leeds, 1852.

What fun it would be, my dear Dr. Macbride, to the junior members of your Hall, to learn that you had been down on both your knees before such a Confessor as Dr. Pusey, seated on his faldstool, with Birretta, Surplice, and Stole, and playing at cat-of-nine-tails on your shoulders.

"Confession once a year must be made to a Priest, without which there is no absolution, and no admission to the Sacrament. The following is the direction to the penitent on receiving absolution, 'The penitent shall kneel before him, on both knees, and stripped (if a man) to his shirt exclusive, and sitting he shall strike him gently with a switch or scourge on the shoulder.'"—*Rit. Rom.*

"In administering the Sacrament of Penance or Absolution (as the homily calls it), the Priest will wear a surplice, violet stole, and either zucchetto or birretta." The penitent will kneel beside the faldstool, or seat on which the Priest sits. At the form 'I absolve thee from all thy sins,' &c., the Priest should stand up and make the sign of the cross towards the penitent, and lay his right hand on the head of the penitent, according to the English tradition; or else he should, according to the usage of the West, make the sign of the cross, and then raise the right hand to the height of the shoulder, with the fingers extended and palm towards the penitent.'"—*Direct. Ang.*, 306.

"In pronouncing the Absolution, it is proper either to lay the right hand or hands, upon the head of the person, or else to raise the right hand. The imposition of hands is the usual custom of the English Church. In either case, the sign of the cross should be made over the penitent."—*Direct. Ang.*, 210.

Conceive also the amazement of her Majesty's household, if it had been announced to them that our own Prince of Wales had been atoning for his temerity in fixing the royal espousals during Lent, and had humbled himself to a Canon of his own Cathedral College, and undergone the rubrical flagellations, stripped to his shirt, upon his bare shoulders. Doubtless it is not forgotten, how that, when all the loyal subjects of Queen Victoria were heartily engaged in their festal preparations, so many of the clergy of this clique refused to allow the children in their schools to join at all in the national festivities, or put them off until their anomalous Lenten observances were over.

"The Marriage Festivities in Lent.—The recent interruption of the Church's penitential season of Lent, by celebrating the Royal marriage, with its natural festivities and rejoicings, at such a time, constrained the council to enter the following resolution on its minutes:—"That the Council of the ENGLISH CHURCH UNION has heard with much concern that the Marriage of the Prince of Wales is fixed to take place in the solemn season of Lent, and regrets that any reason of State should be deemed sufficiently important to cause so ancient an usage of the Church, as abstinence from marriage during Lent, to be disregarded."—*Report of E. C. Union*, p. 18.

This use of the Confessional is, however, not Roman Popery, but pure Oxford Popery, and needs no disclaimer; but to whom Dr. Pusey confesses, nobody seems to know or care, for Bishops, so indispensable in a Papal ceremonial, are mere cyphers with this sect; but if they can be moulded to suit their purpose, all the better; if not, they can dispense with their services: so that Dr. Pusey, as he has for so many years been the head of this Auto-Catholic system, must be looked upon as their quasi Pope—for to the Pope all confessions of Priest, Bishop, Archbishop, and Patriarch, are supposed to be confided, as the highest earthly depositary. If, then, I have called this movement from the very first, Oxford Popery, I do not conceive that anyone can dispute the point

with me, unless they can bring some proofs to the contrary, and point out some other place where head quarters for the party may be assigned.

The establishment of Sisterhoods, of which we have so many now in the diocese of Oxford in particular, has been the means of introducing an agency which is most inimical to all the domestic associations of English society, and is looked upon by the people at large with the gravest suspicion; and they seem to have as great a repugnance to the visits of these black sisters to their homes, as they have to their brethren in white, who dress themselves out in their Churches with all the ribbons, fringes, and gaudy embroideries, which, in their ordinary use, are confined to womankind. They certainly are anything but prepossessing in their appearance, and not likely to inspire the sick and nervous with cheering associations; for one might almost conceive that some of the grave divines of the Tillotsonian era, had returned again to sojourn among us. Some of them (possibly the Sisterhood of St. Thomas-a-Becket) if they had but the wig of the last century, might be mistaken for grave divines of the 18th century, or gentlemen of the long robe passing to and fro along our streets. They have been much patronized by the Bishop of the diocese, and their Chapels consecrated and licensed, and provision made for clerical superintendence; but the people, into whose houses they creep, look upon them as spies, who are engaged to repeat everything they can discover of their private life and habits to the clergy of their districts. But as to Brotherhoods, they are still interdicted from episcopal sanction, though no quasi Roman Sisterhood can ever be long without having such societies near to them; but of these one has been connected with Oxford ever since the year 1844 (about the time when Dr. Pusey took to the keeping of his secret Register), and we are informed that the members of this fraternity are upwards of 190, called the Brotherhood of the most Holy Trinity (originally the Brotherhood of St. Mary the Virgin), governed by a Master, who is always a Priest, and who appoints all the other officers: viz., a Vice-Master and an Almoner, who must at least be a Deacon, and two Amanuenses. Chapters are held in Oxford, at least once in three weeks, for religious and devotional purposes and transaction of business. During the year ending Trinity Sunday, 1865, ten of the brethren were admitted to the order of Deacons, and six to that of Priests. How they are connected with the society of the Sisterhood of the most Holy Trinity, for whom the new building is being erected called the 'Convent,' adjoining the new Church of St. Giles, I have never heard—(neither, indeed, do I know anything besides what is above recorded)—but doubtless they are not called by the same names without having a common paternity.

There is another peculiarity which is inseparable from the Romish ceremonial, which has been engrafted by this Anglican revival of mediævalism upon the simplicity of our Protestant ritual, namely, the Consecration, Benediction, or Dedications of material substances: for Rome has need of the Priest or Bishop to inaugurate and sanctify everything, setting at nought every prayer or religious act, if the white-robed

official be not first in the field. Now Consecration even of Churches and Chapels was never so much as mooted until the times of Archbishop Laud; but nowadays it is impossible to conjecture even what is done in this way, in all matters where the clergy can gain admittance and carry out the sacramental formula. I have now before me a little book, with a cover of ultra-marine blue (such as Rome considers the more feminine colour, and with which they delight to honour their Madonna, the Queen of Heaven), which was used at the laying of the foundation-stone of the St. Giles' Convent. It is headed '*Office for the laying of the Corner-Stone,*' with the genuine Popish trade-mark attached to it, got up in imitation of, if not translated from, the *Rituale Romanum*; for the greater part of it is almost identical with some of the functions that are supplied in the appendix to the *Directorium Anglicanum*. It was a ceremony in which the Bishop of the diocese of Oxford, and the Archdeacon of Oxford, assisted by a choir, took their respective parts, in the early part of last year. But there was something so suspicious in the uses to which this building was to be applied, that the sturdy Black Monks of St. John's College refused to depart from their regulations in the transfer of property, so that the building, after being carried up to the first story, was permitted to remain in that state for many months, pending the adjustment of legal difficulties, so that the Black Sisterhood has been sadly disappointed in their sanguine expectations of having everything according to their own fancies. Whether a similar Function has been prepared for the Consecration, Dedication, or Benediction of Bells, I cannot say, and as it is no concern of mine I have never made enquiry; but both in the dioceses of Oxford and Salisbury, their respective Bishops were invited to the inauguration of a Bell; and the *Directorium* supplies a model for such a function. You will, however, wonder how they supply the lack of episcopal manipulation in their dedicated things, and you will smile, perhaps (awful as the subject is), when you are informed on the point. Their highest authority has ruled it, that wherever they are not able to avail themselves of the services of a Bishop, it may devolve upon the Priest, for this sufficient reason, that one who has the power of consecrating bread and wine, so as to make them the Body and Blood of Christ, can consecrate everything they may require for any of their rites and ceremonies.

"Since that period (first book of Edward VI.) it has mostly been the custom of the English Priests to consecrate things used in the service of the Church for themselves. The fact is, that all such matters as licensing Penitentiaries, receiving vows, or using Benedictions of various kinds, were merely as matter of convenience and discipline reserved to the Bishop in mediæval times. But they are not, nor were ever held to be, essentially parts of his office. Our Bishops do not claim to do any of these. Consequently they revert to the Priest as inherently within his province. It is a mere matter of order, not of right. A Priest has an inalienable power to consecrate, for he performs the highest sacerdotal act when he says, '*HOC EST CORPUS MEUM,*' and is therefore fully empowered to execute the Priest's Office, whether in respect of Absolution, receiving Brothers or Sisters, or using sundry Benedictions."—*Direct. Ang.*, p. 305.

Among other Popish practices now reviving among us, we have to notice the black-letter days in the Calendar of our Book of Common Prayer. Now we learn from the *Directorium Anglicanum*, that the num-



ber of these days, which they reckon high days or minor festivals, are sixty-six. Attempts have been made in Oxford to commemorate such days, and last year, when the feast fell on a Sunday, a congregation in one of the Oxford Churches was startled by an abrupt announcement from the pulpit, by one of these embryo Ritualists, that the universal Church was that day keeping the festival of that holy and blessed bishop and martyr, Saint Blasius. While in another Church, St. Giles, Abbot and Confessor, is held up as worthy of much laudation, and was honoured by a Banner floating within its walls, and an Image of the Saint, with his familiar attendant, filling one of the windows in painted glass; and all this done under the specious notification that they were not Popish Saints, but those which we had registered in the Calendar of our own Book of Common Prayer.

As the public at large have been lately startled by the doings of these trained bands, of which there are five, as one might reckon upon to symbolize the movement, in the metropolis, it becomes necessary to advert to the subject of Incense and Fire: for however stupid Englishmen may be, they have not yet lost the sense of either sight or smell. The hearing may be dull, the taste may be vitiated, the touch at fault; but neither Fire nor Incense can they tolerate. It was because the Incense of apostate Rome was such an abomination to their souls, that the Protestant Martyrs of Great Britain refused not to give their bodies to be burned at the stake, both at Oxford and Smithfield. Neither of these (Fire nor Incense) have had much prominence among these conspirators, except only in a few places, where they are very defiant; neither is there much burning of Candles during the daytime, except in those Churches where they have excluded the light by their painted glass. Now Rome has her lights burning as a symbol of that perfection in the Diatonic Scale, and the planetary Cycle, which enables her to play well upon her instrument, which is sensuous and elemental—six being the number of the clerical tones or intervals, the celebrant being the seventh, like the sun with the three planets on either side, or like the Trivium and Quadrivium of the schools—a subject I have drawn attention to in my Letter on Music to the Chancellor of Oxford. I can understand them, and appreciate the reasons for the arrangement and the use they make of those symbols; but to two only of these in their Ritual do they, as yet, aspire, not having the seven Sacraments or seven Orders to complete the necessary Scale: and these two they symbolized by two lights, which our Reformers repudiated in the second book of Edward VI. They are for the present content with their two lights, which, though they may have been retained in some Cathedrals and Colleges, were either dead lights, or candlesticks without tapers, the plea for which was the Rubric in the first book of King Edward VI., but which is certainly untenable; for in our worship we neither recognize a High Altar, nor a Sacrament present before which the lights are to be placed. The Altars are abolished, and the Monstrance, Ciborium, or Tabernacle, in which the Hostia was placed to be lighted by those tapers, has never re-appeared in our Protestant places of worship. And to reserve any of the bread after consecra-



tion is positively contrary to law. How far they may carry out the principle privately it may be difficult even to conjecture, but I can easily conceive what may be attempted in their funereal arrangements, for the intrusion of these busy ritualists into the chamber of death is most disgusting; and now they have their portable altar, the Viaticum for the sick, and the Sacrifice for the departed may be duly supplied without anything transpiring beyond the inner circle of the families themselves. The three candles on each side of the departed one, laid out in state before the altar, will enable them to carry out the full Roman office, with Requiem for the dead, so that all Roman doctrine shall thereby be honoured in the Act. The Oxford Cemeteries, I believe, would never have been fitted up with those stone altars, if some such use of them had not been in contemplation.

"The purpose for which of old the corpse was brought into the church was to have the Eucharistic Sacrifice offered in the presence and on behalf of the dead."—*Direct. Ang.*, p. 216.

"It is an antient custom to have three lights burning on each side of the bier, and for a mourner holding a lighted taper to kneel on each side, facing the chancel gates. The funereal tapers are of the same humble import (*viz.* Gospel lights). Their meaning is to show that the departed souls are not quite put out, but having walked here as children of light, are now gone to walk before God in the light of the living."—*Direct. Ang.*, 217.

With respect to Incense, I am sorry to have to observe, that it was first used in that little Chapel, within whose walls, for nearly the quarter of a century, I had been conducting its quiet and simple ministrations. After the decease of my Rector, and not very long after my removal from that sphere of duty, a young man was sent there, as report goes, to teach the poor rustics the use of Saints' days. He was the first fruits of the Cuddesdon Collegiate establishment, who, not being able to pass an Oxford Examination for a Degree was admitted by the Bishop of Oxford as a student, and licenced to a cure of souls for that district. His first sermon created quite a sensation. The day was the Annunciation of the Virgin Mary, 1855, and his subject was the Burning Bush, which he made use of to symbolize the perpetual virginity of the Mother of our Lord: the discourse was barely modest, the hymn introduced scarcely scriptural, and some of his congregation were overwhelmed with blushes, and others with a broad grin on their countenance, while those who had been longer under Protestant teachings, and had read their bibles, were astounded at the novelty of the myth, and were unable to reconcile it with the fact of the names of the brothers and sisters of the blessed Lord being recorded in the Gospel History. After his ordination, in 1856, as Priest, he set about the work in earnest, and introduced all kinds of Popish-like ceremonies—among others, the Censer with Incense. Four youths were sent to Oxford to undergo the necessary tonsure to act as Acolytes, and dressed out in Cottas, with Zucchettos, *vulgo* Scull-Caps, which the poor people compared to wooden bowls. But the poor little fellows took such colds, and were so jeered at by the wags of the village, that they refused to wear them, and they had to serve bareheaded; and the Incense was so very offensive to the congregation, that a farmer's wife,

it was said, took upon herself to write anonymously to Cuddesdon; and some one was sent over from Oxford to make enquiries, and it ended in the discontinuance of that nuisance; and the Curate in charge, after no very long interval, took his departure, it being reported that the Bishop had got some better appointment for him: and as this same individual had been a joint compiler of the first edition of the *Directorium Anglicanum*, and has become the sole editor of the two subsequent editions, I think I am not far from the mark if I say, that the Diocese of Oxford was as early as any other, in fact the first, to witness an attempt to introduce Incense into the Ritual; and that it has not been heard of as a practice among those who are suspected of holding all Roman doctrine, and who have introduced so very much of the Popish idolatrous ceremonial, is doubtless owing to the deference they are willing to pay to the wishes of their Diocesan, in gratitude for the liberty conceded to them in matters of a ritualistic nature, if only they were careful enough not to startle their congregations by novelties hastily introduced into the public services of the sanctuary. Incense is one of the most revolting of all the heathenish incantation rites, and is used by Popery for a like object; for we are informed that the fumigation is to cease as soon as their God has appeared, and is about to be offered up in sacrifice: 'We use incense before the Elevation,' is the language of one of them, 'because Christ is then in heaven, and prayers must ascend to Him. But we use no incense after Consecration, because Christ has then come down, and is on the Altar.'

There is nothing that seems to have given so much offence to ordinary congregations as the parade that is consequent upon the entrance of the clergy in procession, with Choristers, Banners, Crosses, and sundry wands and staves. The Choristers in particular are most obnoxious; and to rise up and give them reverence as they pass along the aisles, is what the people feel to be an innovation that they ought not to be called upon to endure. To begin the service processionally is unlawful, for although Queen Elizabeth legalized the singing of a Hymn at the opening and closing of the service, she expressly forbade processions; and it was a thing unheard of in parish churches. But within the last few years, since this mania for vestments has set in, it has been attempted in many places, and this is one of the reasons why the Choral Association has been so cried up in ritualistic districts; for it is not congregational singing which is aimed at, but to separate rather, so far as they can, the Choir or the Surplice from the body of the people, and to effect this the surpliced Choristers are located either in the Chancel, or in some place adjoining it, with a small Organ or Harmonium close to them, by way of Accompaniment; so that the congregation cannot but feel that all this array of Surplices, Cottas, Cassocks, and Zuchettos, is got up for the purpose of preventing them from taking that share in the public service which they conceived was intended for them. The chanting they cannot enter into, because it is, in its very nature, artificial; and the Psalms and Hymns are performed with such railway speed and harshness of articulation, that they are unable to keep pace with them

at all. Without these Choirs, however, what would be the result? Why, many of their fanciful innovations would be at a standstill, for how else could they mark the high festivals and the endless imitations of the harlotry of Rome? but with such ready helps as these, the black-letter days even may be duly observed, and the banners, and bannerets, and flags, and Introits, and Processional Hymns, and Litanies, may be acted out with all due pomp and pretentiousness of ceremonial, whether a congregation were attracted or not. Now we are quite certain that all such processions were not only eschewed, but considered illegal, in the reformed church of England, and were among the first things that are forbidden; and that even where Processions were allowed, in the exceptional case of beating the boundaries, neither surplices, nor banners, nor Litanies, were sanctioned.

Grindal, in his Injunctions, directs—"Item. That for the perambulations of the circuit of every Parish yearly, the Parson, Vicar, and Curate, and Churchwardens, &c., shall, in the day of rogations, walk the accustomed bounds of every Parish. The minister shall use no other ceremony than to say, in English, two Psalms, &c. &c., without wearing any surplices, carrying banners, or hand-bells, or staying at crosses, and such like Popish ceremonies."—*Grindal*, 124.

"They shall not, from henceforth, in any parish church, at any time, use *any* procession about the church or churchyard, or other place; but immediately before high mass the Priests, with other of the quire, shall kneel in the midst of the church, and sing or say, plainly and distinctly, the Litany in English, adding nothing thereto, *but as the King's grace shall hereafter appoint*," &c.—*Cranmer*, vol. 2, p. 502.

It is only that Jesuitical and lying spirit which permeates the whole movement that dares to advocate it; for though they may say, 'It is not idolatrous, it is not superstitious, it is not Popish,' yet, if it is forbidden by the Injunctions of Royal Supremacy, and has been abolished for so many centuries, it must be opposed to the principles of a reformed church. We might, indeed, on the same plea, adopt and use the Roman Missal entire, for as soon as it is translated into the vernacular tongue it ceases at once to be a Romanist service, for in the Latin language, and in that only, every function must be solemnly performed, otherwise it would be uncanonical and heretical. Let us bear in mind, however, that our Reformers did not repudiate Processions simply because they were Romish, for they might have been divested of all Popish adjuncts, as their Litanies were, when translated into English, and made scriptural; but they forbade them because they were not in accordance with that simplicity of worship which becometh saints, and because they were so *secular* in their very nature; and for us to advocate these exhibitions of ostentatious pageantry, is alike derogatory to our enlightened Christianity as it is to our political honesty, for we have, by recent legislation, interdicted the Processions of the Church of Rome, outside their establishments: and why should we stultify our own theories, by our paltry imitations of those rites and ceremonies which they know how to carry out with becoming splendour and magnificence?—or why should we, who profess that our weapons are not carnal but spiritual, try to vie with the Processions that the Trades' Unions, and all those kindred associations, consider to be their peculiar province? But such exhibitions are, alas! becoming the order of the day, and not

the rare exception, particularly in the Diocese of Oxford, as it will be seen from a few notes that are appended to these remarks.

"The annual Festival of the Parish Choirs of this diocese was celebrated on Wednesday last (July 4th), at the Cathedral. The Choirs mustered strongly, assembling together in the Hall with their respective clergymen, and marching in procession, about eleven o'clock, round Tom Quad, habited in surplices, and carrying their banners. The assembled body of choristers and clergy extended along two sides of the quadrangle; the effective character of the spectacle was considerably heightened when they started, a portion of them chanting a processional psalm, &c. And in the afternoon the Choirs marched in procession in the same manner as in the morning."—*Oxford Journal*, July 7, 1866.

"Fenny Stratford, April 2, 1866.—The reredos is richly decorated with colour, and the altar frontal, and the super-altar frontal, of great richness. The chancel is divided from the nave by a screen with handsome iron gates. About fifty of the clergy proceeded to the church with the Bishop, singing the *Lauda Zion*. The Pastoral Staff was carried before the Bishop."—*Oxford Dioc. Cal.* 1867.

"Buckingham.—On Nov. 27, 1866, the Parish Church, with its additions of entirely new chancel and chancel aisle, was reconsecrated by the Lord Bishop of Oxford, in the presence of the Duke of Buckingham and Chandos, Sir Henry Verney, Bart., M. P., J. G. Hubbard, M. P., and a large body of clergy and laity. A procession, comprising the town authorities, the architect, G. G. Scott, Esq., R. A., the Members, the Duke of Buckingham and Chandos, and the Bishop and Clergy, formed at the Town Hall, and walked to the Church Hill, where the 'Blessed city, heavenly Salem,' was sung, and as they reached the Church gates, the twenty-fourth Psalm was chanted. The entire service, including the celebration of the Holy Sacrament, was choral."—*Oxford Diocesan Cal.*, 1867.

"It is quite true that the Rev. Mr. Perry, Curate of Addington, met the Bishop, the Archdeacon, and the Rural Dean, at the Lich-gate, holding a long bright blue staff in his hand, surmounted by a cross about eighteen inches in length, inlaid with what I supposed to be mother-of-pearl. That he wore a surplice and a black stole, with an embroidered cross at the back of his neck, and a cross similarly embroidered on both sides. That the Churchwardens carried shorter staves, with small crosses on them; and the Clergy, in surplices, formed the procession. Mr. Perry then led the procession round the boundary of the new churchyard, and the Clergy sung the psalm to a Gregorian chant. I do not know whether processional crosses are legal or not, but in the presence of the Bishop, the Archdeacon, and the Rector of the parish, I felt that whatever my private opinion might be, the responsibility of sanctioning the proceeding did not rest with me."—*Pamphlet by Rev. W. R. Fremantle, M. A.*, 1859.

"We also ask the Rural Deans of Cuddesdon and Wallingford to state whether the following sentence (pp. 13, 14, of *Facts and Documents*) is, or is not, a 'calumny':—'A procession with processional crosses took place at the anniversary of Cuddesdon College, in 1855, and was so strongly objected to by some of the clergy, that the Bishop promised that it should not occur again.'"—*Remonstrance to the Archdeacon and Rural Deans*, 1859.

N. B. The Rev. F. G. Lee was the Ceremoniarus on that occasion.

So that it becomes us well to consider what all these things are rapidly tending to, that we may be prepared for the alternative before it is too late.

By the introduction of stained glass and the various emblematical decorations painted on the walls of churches, they have been so altered in their general appearance, that it is impossible to distinguish any difference between them and the old mediæval structures of Popish times; and the principle that has guided them in the same is identical, whatever may be said to the contrary, and however some may be led to view it as nothing more than a wish to ornament the buildings, and make them more decent and pleasing to the sight. It is not, however, about this that they, who encourage that mania, are concerned; and to aver that they are not intended to be used for superstitious purposes or idolatrous



practices is nothing more than begging the whole question and throwing dust into the eyes of the simple. It is quite a mistake to infer that the Reformers were not fully alive to the principles which made them so determined to get rid of all those decorations and emblematical devices—for, independent of their superstitious and idolatrous uses, they fostered a principle in the corrupt heart of man that Rome knows well how to turn to good account, viz. the doctrine of human merit; for the giving of a memorial window, nay the very erection of a church, is looked upon not only as a meritorious act in itself, but as likely to make the donor an object of intercessory prayer, whether living or dead, to those who hold the unscripural dogmas of the Church of Rome. Prayer for the soul of the donor, or the party in whose memory the money has been thus expended, is not less valued by the corrupt worshipper in the Church of England, than it is in the Church of Rome. The public doubtless has not yet forgotten how this principle was so boldly and so scripturally met by the present Primate of all England, when, as Bishop of Ripon, he demurred to the consecration of St. Saviour's Church, at Leeds, on account of the Legend over the west door:

**"He who enter this holy place, pray for the soul of the sinner  
who built it."**

"He was, however, told that the Church had been built upon the condition of its being there. The reason of the objection was, that the founder must die, and that so prayer might be said for him by some person after his death, and the Bishop could not think it right to pray for the dead. He was told the founder was living, and he assented to consecrate the church, because it would have been a breach of faith not to do so, when he had assented to this inscription. Subsequently, on reviewing this subject, he was informed that if the founder should die while his Lordship was still Bishop of Ripon, the Bishop should be informed of it. Another difficulty, at the same period, was the Sacramental Plate. The vessels in question consist of two large Chalices, with two patens, and two cruets of silver gilt, enriched with jewels. The two Chalices were encrusted on the stem, top, and foot, with hearts and diamonds, rubies, emeralds, and enamels. They were the gift of a young lady, Miss Lucy Bouverie Pusey (who deceased when not yet fifteen), her brother, and sister. The jewels were given by her relations and friends. The vessels were finished accordingly, and on them a legend,

**"Propitius esto, Domine, Luciae Mariae," &c.**

the giver, including also her brother and sister, and those who had adorned them with their jewels. The design had been brought to her while she lay dying, and the sight of the cross had comforted her. The last earthly subject which had given her pleasure was 'the Cross, which she had ever loved; to point to it when she could scarcely speak, was the last use of her emaciated finger. On this account the Bishop's wish was the harder to obey; the trial, however, was accomplished, and the Legend altered.'"

The first introduction of late years of any such mortuary windows was in the year 1843, in St. Mary's Church in Oxford, in memory of an undergraduate member of Exeter College, a son of the celebrated Comedian, Mr. Bartley, who died on the 18th of May; and soon after another window was put in to the memory of a daughter, not, however, without some protest against the Popish character of the figures, and the inconsistency of such mediævalism in a Protestant place of worship. But the first of those emblematical devices in stained glass was at Littlemore Chapel, soon after its erection, in the shape of a small cross in stained



glass, together with shields, and scrolls with sundry mediæval designs, new to the eyes of that generation.

"Above the arches rose the eastern window, in the elegant symmetry of the early style of architecture, with its triple tier of lights, in the central division of which my offended eye detected one pane of glass, like a drop of blood, polluting the whole, and upon this I found the representation of an ornamental cross or crosslet. I mention this, because it confirms the account I had heard so often repeated of a sermon delivered some time after the opening of the said church by the Vicar of St. Mary the Virgin, in which he drew the attention of his hearers to the perfect pattern that he had followed in the erection of the building: comparing the windows to the twelve apostles; the seven arches to the pillars of the church; the window of three divisions to the mystery of the Trinity, &c. I take this little stained pane of glass to be the distinguishing emblem of the Second Person in the Trinity."—*Popery of Oxford*, p. 53, 1837.

Nothing need be added to show how that fashion has been followed, inasmuch as many of our churches are so darkened that not a ray of honest daylight is allowed to enter, and the atmosphere becomes so fetid and offensive, that there are many who think that even incense itself is the lesser of the two evils. But the introduction of any Images or figures, and scenic representations, is an infringement of the Law of the Realm of England, at any rate so far as the Royal Injunctions sanctioned by the Act of Parliament have determined.

"They shall take away, utterly extinct, all pictures, paintings, and all other monuments of feigned miracles, &c., so that there remain no memory of the same in walls, windows, or elsewhere, either in their churches or houses."—*Injunc. Ed.* 1547.

"Also, that they shall take away, utterly extinct, and destroy, all shrines, all tables, candlesticks, trindels or rolls of wax, pictures, paintings, and all other monuments of feigned miracles, pilgrimages, idolatry and superstition, so that there remain no memory of the same in walls, glass windows, or elsewhere within their churches or houses."—*Cranmer*, vol. 2, p. 503.

For anyone to say that they are not Popish, or intended for Popish uses, is only in keeping with that same lying spirit which can supplement all the idolatrous practices and vestments of the Pre-Reformation period, and asseverate, that they are the lawful inheritance of the Church of England as sanctioned by Act of Parliament in the second year of Edward VI. Few, indeed, in England, would be likely to worship such creatures. Take for instance the Abbot Giles, in St. Giles' Church, Oxford—the Patron Saint of all beggars, whose figure is represented in one of the chancel windows, and on the Parish Processional Banner. It is not probable that the most ultra of these Ritualists would genuflect to such a Figure; and if you ask me why, my answer would be such as a devout Romanist gave to a Protestant clergyman at Rome, on asking him whether he ever prayed to a Miraculous Image of the Virgin: he replied, with the utmost seriousness, that he never felt moved to pray to it *as it was so very ugly*. No! if our forefathers at the Reformation, ruled it so with respect to the painted glass in our Churches, that *all figures* should be excluded, it is anything but becoming in us to stand up and say, 'they were mistaken, it is an innocent and praiseworthy fashion, and we do well to encourage it.' As in all other respects the interiors of our Churches are made so closely to resemble those of Rome, so also in the covering of the walls with Scrolls and Legends in all kinds of fancy and old-fashioned *letters*, which even the eyes of the educated can scarcely

decipher. It is sad to think how they take such liberties with the holy Word of God, and make use of it for the purposes of decoration.

There must be either great ignorance both of the views of the Reformers themselves, and also of the doctrines of the Papists, on the part of those who, in the present day, advocate the setting up of figures in Churches, either on walls, canvas, or in glass; for their argument seems to be either that figures in glass are not Images at all, or that, being Images, they are not forbidden by the Homilies as unfit for places of worship—for the testimony of the earliest Reformers, and the admission of Romanists themselves, is as explicit as words themselves can make it, that figures on glass are Images, and that such representation of Christ and his Saints are intended and made use of for adoration, and that it is also that same kind of worship which the Reformers counted to be Idolatry: to wit, the breaking of the second commandment.

If, however, the meaning of these modern apologists is, that a figure in glass is neither an Image nor Picture, it is a pitiable perversion of the reasoning instinct, and compatible only with the morality of Peter Deus, or Alfonzo Liguori.

“XXVIII. Item, that when any glass windows within any of the Churches shall from henceforth be repaired, or new made, that you do not permit to be painted or purtured [probably *pourtrayed*] therein the image or picture of any saint; but if they will have anything painted, that it be either branches, flowers, or posies [*mottoes*] taken out of the Holy Scripture, and that ye cause to be defaced all such images as yet do remain painted upon any of the walls of your churches, and that from henceforth there be no more such.”—*Visitation Articles*, 1551-2, *Hooper*, p. 138.

“Protestants kneel before *Images in glass windows*, and hold up their hands at Paul’s Cross: therefore they defile their bodies with sacrilege. And if they excuse themselves by their good intent, the same will serve the Papists, which *adore the Image* for that it represents *Christ or his Saints*.”—*Martial’s Reply to Master Calphill*, *Fulke* 2, p. 138.

Neither does there appear to be any effectual way of checking this metreticious species of idolatry, now the practice has become so common. An attempt was made to stop it at St. Mary’s Church, in Oxford, though on another plea, viz., the danger that was incurred of their being some day demolished by a Protestant mob; and, although a Protestant Vice-Principal of St. Mary’s Hall was unable to prevent that very Popish caricature of all the Maries being put up in the second window, the plea was [twenty years ago] considered to be a reasonable one, and money was invested to an amount sufficient to cover the probable losses caused by any such contingency; and the accumulation of interest on that sum has been the means of defraying the cost, either in whole or in part, of another set of Images now ready to be put up in the adjoining window. I have not forgotten, neither can you, dear Dr. Macbride, how almost prophetic that remonstrance had like to have been (though through a different agency), when that fearful explosion took place in the University Church, and damaged those windows; for, doubtless yourself and hundreds besides must have been assured that it was of God’s mercy alone that it had not taken place a few hours later, when a large congregation might have been assembled within those walls, and so many lives endangered. A Parish Vestry might, we think, have not less reason for demanding a similar guarantee of insurance from the perils of the Ico-

nolast, even supposing they had no serious misgivings as to the Perils of Idolatry to which precious souls might thereby be exposed.

We can conceive and readily excuse any proneness to pay peculiar homage to either Painting on Walls or Glass, in windows when the great authority of this ultra High-Church Dissenting faction deliberately writes in his *Eirenicon* (p. 106) as follows:—"In the traditional custom of bowing to the Altar (when the Holy Sacrament is not there), we mean only reverence to it as having been the throne of God." Meaning by "we," the Dean and Canons of Christ Church!

"We have his own (Dr. Pusey's) authority (uncontradicted) for asserting that the Canons of Christ Church have from time immemorial been keeping up the said Oriental practice, viz., worshipping towards the East, or bowing to the Altar."—*Key to Popery*, p. 46.

As there is so much now done in the way of erecting new Churches, and restoring and decorating old ones, it will not do to pass over that subject without some notice. I am not, however, disposed to favour altogether the opinion held by some that Jesuits have had much to do in this department, for if our churches are to be built after any of the types of the Popish system, the architect or artist, if a man of taste and professional ability, must do his utmost to carry out the idea of the structure he is engaged to superintend, for it is to the Chancel and all its details that everything else must be subordinate. It is there (as with the Pagans of old) that the crowning act of all worship is to be achieved; and this must bring the architects necessarily into such a practical converse with the principles on which those systems were based that they would become to them like second nature; and the same also will hold good with regard to Colours, as well as Music, for Rome, without any question, is at home in the grammar of the arts and sciences. And while we, in our divided university training, are dependant upon Cambridge for its Physics and upon Oxford for its Metaphysics, (as I have shown more fully in my pamphlet on Oxford Popery, and the Letter on Music to the Earl of Derby), they have, in this church movement, essayed to unite in one harmonious whole their peculiar theories, by which the conspirators imagine that they will bring back to this nation all that grand and imposing ceremonial, which the great Reformation so summarily ejected from our places of public worship.

"All the steps of the ladder necessary for the student in the respective Arts and Sciences have been from time immemorial recognized by the learning of ages as the Quadrivium and Trivium—and in this order, viz., Arithmetic, Geometry, Music, Astronomy—which constitute the Quadrivium; and Grammar, Rhetoric, Logic, completing the Trivium. These are the several links of a chain absolutely necessary to the acquisition and dissemination of universal knowledge."

"Let us hastily take a view of our two Universities. Can anything be more melancholy than the disorder which meets the eye? Is it not on the one side all Trivium, and on the other scarcely anything but Quadrivium, and neither of them in harmony? Oxford takes the lead in the metaphysical or contemplative sciences, while Cambridge rejoices in her physical and mathematical tripos; accordingly, because neither of them are duly trained and disciplined in the seven liberal arts, the one pours out a large proportion of its alumni steeped in the puerilities of superstition, while the other has been training too many to take their stand among the subtle infidels of science."—*Letter on Music to the Earl of Derby*, 1856, p. 8.

"Oxford and Cambridge are, as it were (speaking in the language of metaphor), the two eyes of our Church and nation, one being active and the other passive; the

one giving undue prominence to the Metaphysics, or high reasoning powers, and tending to superstition; the other to the Physics, or Mathematical Sciences, and thus also tending to scepticism and infidelity. The Perceptives (exercised at Cambridge), furnish with materials, whilst the Reflectives (called into activity at Oxford), are necessary for the proper application of the same."—*Postscript to Popery*, 1851, page 6.

Accordingly we find Oxford and Cambridge coalescing; for the one without the other could make but little way towards the desired end: Cambridge, the type of the physical, material, or sceptical element, is stirred up to labour for the structure and the stage requirements of the movement; while Oxford was busy preparing for the Melodramas and Pantomimes that were to follow. In Cambridge we accordingly find the Camden Society (since merged in the Ecclesiological Society), bearing the date of 1839, and synchronous with the introduction of the Early Communion at Oxford, where all Romish doctrine was being insinuated from the Pulpit, Lecture-Room, and Printing-Press. So the cry was, 'Down with the pews, or dozing-pens; up with the Altar, Cross, Crucifix, and Candles, let nothing be in the way to prevent the people from gazing at the highest ACT of Christian worship, and bowing down and worshipping the elevated Sacrifice!' We had thus, first their own alumnus, the Rev. J. Purchas, M.A. (not indeed without the assistance of co-compilers and contributors at Oxford), to initiate a Directorium for the Church and the Nation; and then it was handed over to the irresponsible editorial supervision of the Rev. F. G. Lee, S. C. L., a student of the Oxford Diocesan College. He had completed his full term of residence at St. Edmund's Hall, in Oxford, but never took any degree; but the Bishop of Oxford, having discovered that he had such special qualifications for the ministry, admitted him as a Theological Student at Cuddesdon, and, after a year's training, ordained and licensed him to the curacy of Kennington, near Oxford. So that now, both in the structure of our Churches and Chancels, the forming and the fashioning of our Vestments, and all the necessary adjustment of the Ritual, there is provided such a Manual for their novel ceremonial, as the advocates of Oxford Popery are striving with all their powers to set up; and it is inscribed, forsooth, to 'the Archbishops and Bishops in visible Communion with the See of Canterbury!' We need not, then, be surprised at the mania for Restoration of Churches, which has been well defined the Restoration of Popery. For the great average of the Churches lately built are adapted for anything rather than Protestant worship, and the natural human voice is in vain exerted to make itself audible, inasmuch as the proportions necessary for the conducting of sound are either lost sight of or altogether ignored. All that is thought of is, a large Chancel to act in, while the rest of the edifice must be so constructed as to allow all present to witness and join in the bowings and adorations to the Eucharistic sacrifice. Architects, therefore, cannot fail to enter into the thing *con amore*, because the whole idea of the scenic display would be annihilated by any other arrangement of the stages for the actors; and the Colours are so artistically blended in the use made of them by the Church of Rome, that



their cultivated perceptive would be dreadfully outraged by any obstacle that would interfere with their following out the same principle of ornamentation. I was never so much impressed with the truth of what Bishop Jewell meant when he made use of the term, 'habits of the stage,' in reference to the old Ritual, as I was on a recent visit to the most celebrated of all their Churches in London, viz. All Saints, Margaret Street. It so forcibly reminded me of what I had witnessed in early years at a petty theatre, when Pizarro was performing : for, seeing a person crossing the street and entering into the building, I followed, and found myself in the midst, as it were, of what seemed to me the pit of a temporary theatre, crammed with chairs sufficient to seat some hundreds of spectators. Beyond these empty chairs, the building seemed raised about four feet above the Pit, beyond which was a large space, filled with Lecterns, and all kinds of Church furniture, calculated to accommodate almost any amount of performers ; but the only thing that I could discern distinctly was, *a large Cross*, which, by some stage-like effect, appeared as if made of living gold, as if it was intended to be the all-absorbing point of view to which attention was to be directed. It reminded me forcibly of the Interior of the Temple, where the Inca with his idolatrous Priests were bending before the Idol of the Sun, to which that brilliant Cross, refulgent over the High Altar, bore such a striking resemblance. It certainly was a novel sight to me, for even the Altar-rails of Archbishop Laud, and the gates and Rood-screens of Popery were quite cast into the shade by this well-contrived scenic display : and then I thought of the crowning act of all this, and how the Celebrant would, in due course, stand before the crowded audience, who could not but have their attention fixed intently on him—for the windows were so darkened by the painted glass, that no ray of natural light could make its appearance from without, and lights they must have to show off the performance—I could not help feeling that the Celebrant would be acting in pantomime the part of the blessed Jesus, just before his being offered up on the tree, and there he would be standing erect, that it might then be said of him, 'Ecce Homo,' for the stage-attire of the chief performer is a series of vestments said to be worn by the blessed Jesus—from the Robe put on Him by Herod, to the Vestment in which He came forth from the judgment-hall, when Pilate introduced Him to the impatient rabble, saying, Behold the Man (Ecce Homo). And then I said to myself, this is all contrived and arranged, that the deluded worshippers may gaze on a clerical functionary personating the Son of Man, so that when he comes to that part of the performance where the greatest of all miracles is to be wrought, and the Elevation takes place, it might then be 'Ecce Deus,' and all with one consent unite together in a solemn ACT of adoration and genuflection !

Truly we are living in strange times when our millionaires think they are doing God service by lavishing their thousands on such vanities as these ; and so many from our highly educated and respectable classes of society are thus led away from the simple worship of Almighty God to



take delight in a cunningly-devised fable, more vain in their imaginations than the most devoted members of the Church of Rome. Surely the Lord must have given them up to strong delusion to believe such a lie!

The subjoined extracts may suffice to show that, in the repairing of Churches in the diocese of Oxford, special care is taken to replace or restore, as far as they are able, whatever by the Royal Injunctions at the Reformation had been removed and interdicted.

"Bloxham.—On Nov. 22, the grand old church of this parish was re-opened by the Bishop of Oxford, after restoration.—A few traces of the old sedilia and piscina, just marking out their position and shape, were found, and new ones have been erected, in accordance with what was discovered. A new reredos and credence-table have been erected, composed of alabaster, Purbeck and Devonshire marble, and Caen stone: the central piece being a group of the *Crucifixion*, in white alabaster, on a diaper ground, the gift of a lady. In the Milcomb Chapelry, the old Altar has been restored, a new slab of Warwick stone, the gift of the architect, having been erected here on the old site. The Chapelry is henceforth to be used for the daily *Matins* and *Evensong*, as also for early *Celebrations*, and on *Holy Days*."—*Oxford Diocesan Calendar*, 1867.

"It (the reredos) consists of a Crucifix over the Altar, and gives it a very prominent appearance."—*Church Times*, Dec., 1866.

"Merton.—The level of the floor has been changed, the Altar being now approached by three steps, the original arrangement, as indicated by the three very beautiful sedilia.—The Altar has been furnished with a handsome cloth, worked by the Clewer Sisters."—*Ox. Dioc. Cal.*, 1867.

"Dropmore.—The chief internal features are, a beautiful rood-screen, in three compartments, filled with tracery, and surmounted with a Cross," &c.

Another prolific source of discontent, on account of its tendency to leaven the people with Popish principles, is the great Choral movement, and the preparation of Hymnals containing translations and adaptations from the Missal and Breviaries, full of all Roman doctrine, of which *Hymns Ancient and Modern* was a well-chosen exponent. This publication took people quite by surprise, and its popularity would have been unaccountable, if it had not transpired that there were forty (and they too among the Clergy) engaged in the undertaking, like those who had conspired to kill Paul; for it is against the doctrines that Paul preached that they are so indignant. So that the London, or the Mitre Hymn-Book, and that of the Society for Promoting Christian Knowledge, to say nothing of the Evangelical ones so long in use, were supplanted and some of them summarily ejected from the Churches, while this cuckoo nestling soon secured for itself an undisturbed settlement. So full is it of unmistakeable gleanings from mediæval Popery, that it was held up to the notice of the Bench of Bishops and the House of Lords, with a view of counteracting its pernicious tendency. Nothing can exceed the subtilty with which the work is got up, whether it is viewed in its musical, literary, or theological aspect, to say nothing of its low price. It contains so many popular Hymns and Tunes, that a superficial mind would be at once disposed to look upon it favourably, and not care to oppose its introduction into general use. It contains about one-third of such evangelical Hymns as are common to most popular collections, and many of the good old well-known tunes, together with some new ones, which are very pleasing to the ear. But the distinctive doctrines of the Romanizing party are so warily and subtilely blended with the structure

of the Hymns, that only the initiated and such as are aware of the animus of the compiler and the admirers and supporters of that system are likely to detect the real object it is intended to subserve; but when we discover that almost all the Hymns that are in use in the Roman Ritual are either translated for or embodied in the compilation, we may then conceive the satisfaction that is likely to be felt by the secret Romanists in their use of them—such as, for instance, the ‘Vexilla regis,’ used in the Mass on Good Friday (Hymn 84), and the ‘Stabat Mater,’ used in the Mass on the Friday in Passion week, as the Romanists call it; Hymn 206, ‘Adoro te,’ addressed to the Holy Eucharist, composed by Thomas Aquinas, inserted in the Missal after the Prayers for the preparation of the Mass; Hymn 221, a translation of the ‘Dies Iræ,’ sung in Masses for the dead, &c.,—we may easily conceive the effect of these on the feelings of those who are tainted with Romanism, just as we can imagine the effect of the shadowy outline as suggestive of those sensuous feelings which the full painting or actual scene may have engendered in the soul. They abound with doctrines opposed to the spirit of sound and healthy Christianity, some bringing forward the Virgin Mary with unbecoming prominence, others upholding a localized presence of Christ, some inculcating intercessory prayer for the departed, together with an upholding of the peculiar sanctity of times and seasons, with a full development of the sacramental system—not without allusions to the superior holiness of celibacy and perpetual virginity—so that we need not be surprised that when the religious public had been so profusely leavened by the mediæval inoculations of these busy Ritualists, that this and the like Collection of Tunes and Hymns have been so welcomed in many places where they have been introduced. But that manual, as it is now admitted by some of them, was only to be the pioneer of another, and this is to be called the ‘London Hymnal,’ which is to contain Popish Hymns literally rendered into English rhyme, with ample provision for the Black-letter-day saints in the English calendar and other like holydays, heretofore considered objectionable by all Protestant communities.

“The Editors of the ‘Priest’s Prayer-Book,’ encouraged by the very favourable reception which has been given to their Hymns for the Sick, now propose to issue a General Hymnal for Congregational Worship. The compilation will be known as ‘The London Hymnal.’ While they gladly recognise the good service done by *Hymns Ancient and Modern* in driving from the field in many places such inferior collections as the Mitre, the S. P. C. K., Kemble’s, and the like, so as to make a bad Hymnal well-nigh impossible for the future, yet they regard the defects of that volume as too numerous and important to entitle it to rank as more than a pioneer for something better still. The Editors of the London Hymnal propose the insertion of not less than four hundred Hymns, Sequences, Carols, Metrical Litanies, &c., including all which are deservedly favourites, so as to provide fully for the Seasons and Festivals of the Church’s Year. It will be very rich in Black-letter Festivals and occasional Hymns, and will contain the greatest number of Metrical Litanies ever yet published. It will contain a large element of highly emotional and subjective Hymns. We hold it most unwise, at a time when Dissenters are flocking to us, not to give them, as far as may be fitly done, that spiritual food which they are able to receive. Subjective Hymn-books are the true Manuals of Nonconformist devotion, and the transition from their style to the inornate and simple phrases of ancient hymnody is too abrupt for our converts.”

Though some of the Tunes are good and deservedly popular, there are

many which are very offensive to the ears of Protestants, on account of their monotonous and peculiar melodies, which are only suitable to times and services when civilization was at a low ebb; and there is much use made of the *Minor Key* and the Gregorian tonality, which have just the same effect upon the inner feelings of sensitive and hysterical people, as the rays of light through painted glass have upon their physical nature through the eye. And the speed at which their Hymns are performed is something truly marvellous, for they contrive to get through two or three verses at least in the time that no ordinary congregation could sing more than one, so that honest congregational singing is out of the question; and for them to assume that it was the way in which the Psalms or Hymns of the Reformed Church were sung is absurd: for anyone who has seen the Part-Music of the early Protestant Churches, must be quite aware that, with their unequal notation and peculiar syncopation, such railway pace would have been utterly impracticable. As to their method in the Chants, and that style of Music, which is antagonistic to all congregational sympathies, they may not be far from the mark, for the Chant belongs to the Surpliced Choir, and not to the Gown, and can never be profitable to a mixed congregation engaged in a reasonable service to Almighty God. The irreverent haste with which the whole service is conducted in those ritualistic gatherings can leave no other impression upon an observant spectator, than that all who are engaged in the same, both the Priest and his white-robed Choir, are trying to get it over as speedily as ever they can. There is such a feeling of unrest pervading the whole, that the ceremony cannot but be painful in the extreme to the devout worshipper. The innovations that have been introduced into our public services are scarcely credible, particularly into the Communion Service, so that it partakes of all the features of the Roman Mass office; Hymns, Introits, Antiphons, and no one knows what besides, are now introduced; and what it will soon all come to, if allowed to go on much longer unchecked, may easily be conceived—for the Mass Music, already popular in some Cathedrals and College Chapels, will be adopted and performed with the original Latin words to which it was first adapted. And there is, I regret to add, scarcely a Hymnal, ever so small, among the legion lately introduced among us, whether in the Established Church, or among Nonconformists, that is free from that sacramentarian and sacerdotal leaven which is fermenting throughout the whole social system.

Another symbol of sacerdotalism repudiated at the Reformation, is the Staff Pastoral, Crook or Crutch, which disappeared along with the Mitre and Biretta. This was, of all the ornaments of that Episcopal Order, the most indispensable emblem of sacerdotal pre-eminence. It has never, until within the last few years, been carried before, or taken in the hand by, any Bishop or Archbishop of the Established Church: no, not even by that notorious Romanizer, Archbishop Laud; for the Pastoral Staff shewn at St. John's College, in Oxford, was never carried before or used by him—at least so far as there is any historic evidence to confirm the tradition. Now, it may in itself appear but a mere trifle, and as having

no necessary connection with Popery; but it involves a principle which is antagonistic to Civil liberty and Protestant ascendancy; and that this defiant faction should be anxious to recover this symbol is only natural, for with them Convocation is to be placed first, and the Civil Courts only secondary, in all matters as well as causes ecclesiastical. But the appearance of the Crook in some of our dioceses has not been such a subject of popular comment as it would doubtless have been had the people not taken it for granted that it was only a more ornamental sample of the Badge of office, in ordinary use: just like the presentation of a new set of robes to a popular clergyman. And I felt, I confess, dear Dr. Macbride, no small degree of surprise, when I discovered that even you yourself had been labouring under the same popular delusion; for Bishops, as well as all loyal subjects of Queen Victoria, only exercise their ecclesiastical functions under the tutelage of the statute Laws of England, in force by such Acts of Parliament as have received the Royal sign Manual. But our Bishops and Archbishops bear rule through the prerogative conceded to them by Royal investiture, and are permitted to have carried before them a Mace, or Verge, or Staff, as the emblem of that same power which protects Royalty (symbolized by the SCEPTRE), which is pledged to support them in all their proceedings which are not contrary to the laws of the realm. But the Pastoral Staff as used by Rome was not an emblem of any such prerogative, but rather of the wielding of a power inherent in their sacerdotal functions, as being superior to all other allegiance; and no government can go on when such interference is not guarded against. That this has been one of the points which had been in contemplation among them may be easily inferred from some transactions that we have witnessed from time to time in the diocese of Oxford; and institutions have arisen among us where a Bishop could not demand an entrance as bearing before him the Staff Royal: but when he makes his appearance with the Staff Ecclesiastical, the door of every closet, dormitory, or Oratory, will be opened to him with a cheerful hand; and Consecrations, Dedications, Benedictions, of which the law of the land knows nothing, may be carried on without any danger of interference from without—for it is the Englishman's privilege to do what seemeth him right in his own house or castle. But that things are not in a state to satisfy public scrutiny, nor their statutes framed in accordance with the spirit of the times, I have some ground for suspecting, though neither you, dear Dr. Macbride, nor the public at large, may be able to account for those suspicions; but when I inform you on the subject you will then, perhaps, agree with me, that the Pastoral Staff is not intended to be a symbol without its corresponding reality. When a College was being founded at Radley, in the year 1847, in the immediate neighbourhood of my own small sphere of clerical duties at Kennington, with Little London, Berks—which was part of it in the Parish of Radley, and part in the Parish of Sunningwell—at the special request of my Rector, I made enquiries and discovered, that the Warden and Staff of that new institution had suddenly decamped from a similar



establishment in Ireland, called St. Colomba, because they could not obtain Episcopal sanction for their statutes as then constructed, without which they could not identify themselves with the Church of England; and when I was informed that they were about to apply for a Charter of Incorporation for their College, I waited upon the late Archbishop of Canterbury, and informed him on the subject, and his Grace having thanked me for thus enabling him to meet the emergency, assured me that no such charter was likely to be granted. So that when statutes of any such institution are known to exist, where Government inspection is not to be exercised, they may naturally be looked upon by a Protestant public as open to the gravest suspicion. It was there that a Pastoral Staff (so far as I have been able to recall an instance), was first exhibited as a symbol of Episcopal sacerdotal authority in England since the days of Queen Mary. If, then, the Pastoral Staff were nothing but an ornament, on which the artistic skill of the savans of the 19th century was to be called into exercise, we might well congratulate the diocese that such a present had been made to their chief Pastor; but, inasmuch as the Stole has brought along with it auricular Confession, Penance, special Priestly Absolution, and other Popish-like practices, we may with some reason look for the thing signified by the Priestly Rod, which is becoming so fashionable among those Hierarchs who are in favour of an extension of the Ritual.

There seems so very little known at Oxford about the Pastoral Staff that has on so many occasions lately been used by the Bishop of the diocese, that I am unable to discover when it was given or first used; there has been so much reserve connected with it, that I thought it quite as well not to prosecute my researches further. It is, however, well known that it was presented by Mr. J. G. Hubbard, M. P., ex-Governor of the Bank of England, and the munificent Patron of St. Alban's, Holborn, where the Ritualism of this mongrel Popery has been carried out to such extreme lengths. Possibly he was encouraged to make this present in consequence of his connection with Radley College, which was saved from utter ruin some years ago by his taking it under his peculiar care. A Pastoral Staff was provided for the Visitor, and made use of by the Bishop of Oxford whenever he came to visit them, having been in the possession of the College ever since that College was founded. The Oxford Pastoral Staff was not allowed to make its public debut at the York Congress, along with some other Episcopal Staves, and there is no apparitor from whom information might be obtained, such as is usual in almost all other dioceses; for that of Oxford is peculiar, the Bishop having no jurisdiction in the Cathedral itself, and therefore he finds it convenient to appoint one of his own domestics to carry before him the Staff that belongs to the see. So that, beyond its having been used at the Consecration of some new Churches, and at some of the gatherings of Sisterhoods, and in those localities where the Ritualistic element is in good repute, nothing has transpired so as to satisfy the curiosity that may be excited; and until the letter of S. G. O. drew public attention to the fact, by his striking account of the photograph, very few were aware of its existence at all.



With respect to the other two, in use at Salisbury and Chichester, I have been more fortunate, and give you the benefit of my researches.

"The Pastoral Staff now in the possession of the Bishop of Salisbury, was presented to him in 1863, by Mr. J. G. Hubbard, M. P. for the town of Buckingham: it is about five feet high, and is made of silver partially gilt. The stem is fluted and bossed, the head being covered with foliage in relief, and ornamented with amethysts. In the centre are the figures of the Virgin and Child, also that of a mitred Bishop within a glory. The upper part has been recently re-gilt: it is, however, all of the same period; it is probably of German workmanship, and of a period late in the Renaissance, perhaps about the middle of the 17th century. It is usually borne before the Bishop on all grand occasions at the Cathedral. It is always used at the Service on the Anniversary of the Propagation Society, at the Diocesan Choral Meetings at the Cathedral, and at the Consecration of new Churches whenever the incumbent wishes the Bishop to use it. The Staff is borne before the Bishop in Procession by the Rev. John Daubeny, the domestic Chaplain of the Bishop."

In addition to the above I received a courteous note from the Rev. John Daubeny, to whom my letter to another correspondent at Salisbury had been handed, from which I am assured that it does not supersede the Bishop's mace. It immediately precedes the Bishop, and has hitherto been borne by his domestic Chaplain only. It is not in ordinary use. It was first used on the occasion of the meeting of the Salisbury Diocesan Choral Association, which took place in the Cathedral, in the year 1863.

The information I obtained in December last, along with a photograph of the Pastoral Staff of the Lord Bishop of Chichester, is to the following effect.

"The Pastoral Staff is of ivory, about six feet long, but small in diameter, silver-gilt rims every two feet, and a silver-gilt head ornamented with stones. It was presented by a section of the clergy, and has excited little interest or attention generally. It was designed by Mr. Carpenter, the son of our late architect (at the Cathedral), and executed by Hardman, of Birmingham. It has been used only twice, viz., at its presentation (in May 1866), and soon after at the Choral Festival; on these occasions it was carried by a Chaplain, but the Bishop's Verger preceded with his usual Staff. The Bishop has never (except on first receiving it), taken it into his hands, or touched it at any time, nor has it made its appearance in public since the festival in July last, not even at the recent ordination: so that the general feeling is that the Bishop is indifferent to its use: he attends Cathedral Service not unfrequently, but is preceded by the Verger with the old Staff as before, which is a plain black one, with a small silver cross."

There is nothing more that need be noticed with respect to this staff, except that its introduction into the diocese was in consequence of a conversation which took place between one of the Clergy of the Diocese of Chichester, and another of the Diocese of Oxford, who drew the attention of the former to the fact, that a silver Pastoral Staff was carried before the Bishop of Oxford, and not such a paltry one as they had displayed in one of the processions in which these two Clergymen had been taking a part. In consequence of this a subscription was raised, and the Staff in question presented to him by a section of the Clergy of the Diocese. We learn from the *Ceremonarius of the Directorium Anglicanum*, provided for the Bishops and Archbishops in visible communion with the See of Canterbury, that its use is as follows,

"The Bishop, in giving the pax and blessing, stands, with his assistants on either side, facing the south-west. At the pax he extends his arms, and at the blessing holds in his left hand the Pastoral Staff, making the sign of the cross over the people with his right."—*Direct. Ang.* 261.

The first notice we have of any *public* exhibition of a Pastoral Staff in the English Church since the days of Queen Mary, was in the year 1858, on the 13th of May, by Bishop Gray, of Capetown, when he visited the village of Hawksworth, Notts.

“The Bishop arrived on Ascension-eve, and addressed a large number of the parishioners, in the evening, on the spiritual wants of the diocese. On Holy Thursday high festival was held. The beautiful little church was neatly decorated with flowers, devices, and legends suited to the day. At eleven o’clock a procession, consisting of the choir in surplices, the clergy in their vestments, and the Bishop in his robes, preceded by the Rector (Rev. G. H. Smyttan), who acted as his Lordship’s Chaplain, and bore a very handsome crozier or pastoral staff, started from the Rectory to the Church, chanting the 132nd Psalm. As they entered the sanctuary, and walked slowly up the centre aisle towards the east end, the effect was a very striking and solemn one. After the celebration of the Holy Eucharist, and the Bishop had pronounced the benediction, holding his Pastoral Staff in his hand, his Lordship and the clergy left the church in procession, chanting, as they had come to it.”

The report goes on to state that, after luncheon, the Bishop again, preceded by the Rector with Crozier, the surpliced choir, banners, &c., went in procession to a certain spot, and, amidst much ceremony, planted a village tree.

That the thing itself, symbolized by the Resurrection of this Popish Crook, has appeared at Capetown, nobody will dare to deny, for it was as much as they could do in England to vindicate the supremacy of the sceptre of Queen Victoria, which had been so defiantly set at nought by the sacerdotal dogmatism of that misguided prelate. When things will come to such pass in any of our English dioceses as to have to check a similar assumption of autocracy, it may be, perhaps, premature to speculate, but things are beginning to look very portentous, especially in the Episcopate of Sarum!

And now, dear Dr. Macbride, you may expect me to express some opinion as to the issue of the whole, as you ask me ‘What will it all come to, and what can be done to stay the evil?’ It is, in the present temper of public feeling, impossible to say what will be done, but I conceive that the symptoms of the disease itself are now so plain and well understood, that we may entertain a reasonable hope that some steps will soon be taken to check its onward progress. Its leading characteristics are much akin to those two great social evils which no legislation seems able effectually to put down, and which are so strongly insisted on in Scripture as marking man’s departure from the pure worship of Almighty God: and our Reformers, when they denounced the abominations that filled the land in their day, applied the same strong phraseology to the mystery of iniquity then at work, and held up the great apostacy as the Harlot *drunken with her fornications*; and it is, therefore, as an embodiment of those two great social evils that we must now confront this wide-spreading heresy. Dr. Pusey has identified it with one of them, by using the term ‘inebriation’ as descriptive of sacerdotal incantations ‘*inebriated by the blood of Christ*!’ and the public at large has recently been so disgusted with the nastiness of the details of the other by his admissions in the *Times* newspaper on the working of the Confessional, that the diagnosis is complete; and as they are now com-

ing forth in all the tire of the Roman Harlot, the portraiture could not be more complete,—and the question is a very natural one, What is to be done to check it in its career? You ask me what I think of the state of affairs, and whether, for instance, we may look for redress from the Law Courts, either civil or ecclesiastical? Alas for that alternative! for we are living in strange times indeed, when laws so recently framed are either inoperative, or only contributing to make confusion worse confounded, to say nothing of the vexatious and expensive process of passing from court to court. An Act of Parliament passed in the early part of her Majesty's reign, called the Church Discipline Act, instead of supplying a remedy for the growing evils, and disposing in a summary way of the many infringements upon the uniformity of public worship, and the doctrine of the Thirty-nine Articles so Jesuitically misinterpreted and impugned, has been one of the principle obstacles to the adjustment of many grievances, which otherwise might have been long since settled: and the provisions of that Act have been pronounced by the highest ecclesiastical authority to be obscure and almost unintelligible, and that 'the confusion introduced by it knows no limits.' So that if the Bishop is favourable to the views of a Clergyman, he can prevent any proceedings being taken against him; and even when a judgment has been pronounced in a case of doctrine, and there is also no doubt whatever as to the illegality of certain practices, the carrying out of these enactments may be defeated, because no adequate provisions have been made for enforcing the law. What has lately occurred almost within our own University precincts may suffice as one illustration to show how little dependance can be placed upon modern ecclesiastical legislation. A Romanist, who had seceded from the Established Church in 1851, comes forward, in the year 1864, and lays claim to the site of an old ecclesiastical Chapel, called Kennington, which was settled at the Reformation upon the Rector of the Mother Church of Sunningwell, Berks, and secured to him also by a recent Act of Parliament, by indenture and map, as his freehold. To this Chapelry there was glebe attached, together with tithe of the land in that liberty, and commuted for waste land by an Enclosure Act in 1803. Now, because the Chapel, re-erected in 1828 upon the ruins of the Chapel fallen into decay, had not been visited for episcopal Consecration, it was considered by the said Romanist to be his private property, as being on his estate, and then he disposes of, both the site and building, to the Bishop at his earnest request, for a nominal consideration, to prevent its being used for the service of the Roman Mass; and, as soon as this was arranged, and the Chapelry was severed from the living, and its glebe and vested rights transferred to the Mother Church, he was enabled to sell to advantage the next presentation of the living of which he was patron; and the patronage of the new district from that time forward, becomes vested in the Bishop of the diocese and his successors. And when a statement of the particulars was laid by myself before the Ecclesiastical Commissioners—and at the same time it was pointed out to them that the Deeds for the conveyance of

the same were not worded correctly, the site being in the Parish of Sunningwell, and not in that of Radley, as described in the indentures [the Parish Maps for the Tithe Commutations returns being incorrect also, and framed so as to favour that misstatement]—an answer was returned to me by the Commissioners, to the effect that, notwithstanding all these particulars, which were not gainsaid, ‘they do not consider that such communication presents any ground sufficient to prevent them from proceeding with the proposed assignment of an Ecclesiastical District to that Edifice;’ and her Majesty’s Privy Council are thus recommended to lay the Deed before Her Majesty for confirmation, and this little hamlet, so long contributing from its lands to the income of the Rector in charge of that cure of souls, is suddenly deprived of its vested rights; and the new incumbent then sends out a begging-circular, in which the University of Oxford is reproved for its indifference to the claims of a destitute village, which had no means of ecclesiastical maintenance; which of course must have astonished all those in Oxford who knew that it had never before been without a pastor for whose services a legal provision had been made. This may serve as one case in point to warn us as to the folly of putting any trust on legislation, so far as Church matters are concerned, inasmuch as Acts of Parliament, new as well as old, may be ignored, and the Parishes mapped out improperly, and the public at large left without any available means of redress.

The next source whence some remedial measures might reasonably be looked for, is Convocation. But here we are worse off practically than in the Law Courts. For it will be as well to bear in mind, that we are not indebted to Convocation for any of the doctrines of the Reformed Church. The settlement of the Church of England as by Law established, had not its origin with that body; for when the Forty-two Articles of Edward VI., which had been prepared by Cranmer and his Committee, were afterwards revised and reduced to Thirty-nine, as they now stand, the Convocation had nothing to say to them, either in the way of preparing or framing of them, but had only to give their assent when brought before them for that purpose. Neither in its present constitution could we expect any redress of the existing grievances; for, in its official character, it has done anything but inspire confidence as to the wisdom of its deliberations. They have, indeed, had their regular sittings, at which very important subjects have been discussed, but as to any practical results, we might just as well have had no meetings of either Upper or Lower House at all; for this Ritualistic mania has been rather encouraged than checked by them, so that, on the whole, we have reason to be thankful that they are not the legitimate medium through which either clerics or laics may look for sympathy or co-operation in this vexatious struggle for emancipation from sacerdotal thralldom. What could be more discouraging to the hopes of the sound members of the Church of England than the scene that so lately took place in the Upper House, when our Primate was reported as having thanked the Bishops of Oxford and Salisbury for a presentation of such



a work as 'The Church and the World,' and that, too, after one of them had borne testimony to the ability and piety of its author, and the great value of its contents! Why, not even that notorious publication, called 'Essays and Reviews,' can vie with it in its onslaught on spiritual and Protestant Christianity! indeed it is far more dangerous as a weapon in the hands of the infidel than the other, because its language is so plain that none could mistake its meaning. The latter (the 'Essays and Reviews') has, indeed, the recommendation of being written by gentlemen and scholars, but what can be said of the former, in which attacks are made upon our Book of Common Prayer, and our mode of conducting divine Service, &c., in language such as the following extracts contain?

"Protestantism has produced all the heresy and schism and infidelity of the last 300 years, from Martin Luther to Joe Smith, and these are the precious fruits of maintaining the grand principles of Protestantism."—Page 190.

A collier is introduced in one place, and his blundering attempts to follow the Service thus noticed:—

"He is perplexed by the long-winded sentences of the Dearly Beloved, 'turns red as a turkey-cock,' because he can't find the place. The sudden close of the Communion Service is compared to the story of 'the bear and the fiddle, which breaks off in the middle;' and the baffled disgusted collier shakes his head and says, 'Enough of Sunday hide-and-seek for me—I am off to the Ranters.'"—Page 201.

One would have imagined that none of the Bench of Bishops could have been ignorant of what a work like that was likely to be fraught with, when the initials of its editor and compiler were announced; for O. S. (Orbey Shipley), is as familiar in its significance to all students of Oxford Popery, as either S. O., or S. G. O., to Readers of the *Times* or any other newspaper of the day. To think of obtaining help from Convocation were, indeed, quite out of the question.

The next quarter from which we might naturally look for help is the Bench of Bishops, the Rulers in the Established Church. But the power vested in them is only one delegated to them by the law of the land. They are under the authority of the Sovereign, who is supreme in all causes, ecclesiastical as well as civil: and the Baton of Power which is uplifted before them attests this. Whatever the law may be, they cannot administer it except through the constituted and very uncertain processes of the various Courts; and their day for stemming the torrent coming in like a flood upon us, by putting into wholesome exercise the moral power, has long gone by. They have neglected their opportunity, and all hope from them is at an end. The late Bishop of Oxford, had he been wise in his generation, might have said to the Rev. J. H. Newman, 'Now, Mr. Newman, if you are a sensible man, you will at once see, that if we turn our backs upon the people, they will not be long before they turn their backs upon us.' So also with respect to those little Ribbons so ungracefully tacked upon the shoulders of the junior clergy, the same Prelate might have said, 'If you persist in wearing any of that new foppery, you need never think of presenting yourselves before me as candidates for a higher order in the ministry, or expect me to countersign a testimonial in your behalf to the Bishop of

any other Diocese.' So also on the subject of the Early Communion, a few words of gentle reproof would have gone farther than the most stirring charges now. And we might also revert to all the different phases of this anti-Protestant cabal, and point out how simple the remedy would have been; but this is not a season to dwell upon any such expedients, for the disease is too far gone for any such treatment. The Bishops then imagined that these things would tend to the dignity and raising up of the clerical character, which had fallen so very low among us, and they permitted them to work on in their own way! and when the University of Oxford had done what it could to discountenance the views of Dr. Pusey, by suspending him from his office as a Preacher in the University Pulpit, he was allowed to go on, without any remonstrance from Episcopal authority, the same as heretofore. Indeed, up to the present date, Bishops might have done very much by a mild and persistent exertion of their legitimate influence and constitutional power, inasmuch as they have, at any rate, some check upon all Curates, if not upon the Incumbents of their respective Dioceses: and they might have insisted on their not wearing those obnoxious imitations of Popish garniture, or joining in Processions, and making the Church of the people a stage for scenic performances, by turning their backs here, and cringing and bowing there, and keeping their flocks in a state of perpetual excitement and irritation. It would have been next to impossible for many of the leaders of that party to have carried out their high or even low Celebrations if such had been the course adopted by them a few years back: and if, having made such an attempt, which common sense might have suggested, their efforts to stay the evil had failed, they would have deserved the thanks of the public at large, and not, as now, be blamed for a neglect of their duty, and held up as in a great measure responsible for the fearful state of anarchy into which things have fallen. It must, indeed, be admitted, that the answers of some of the Bishops to the remonstrances of both clergy and laity, have been such as are only calculated to disgust anyone, and to make people say, 'Well! they must either imagine that we are no better than little children, or that we are not in earnest in our struggles for redress of these grievances, otherwise they would not put us off with such pitiful subterfuges as they are continually making.' They are, moreover, painfully aware of the fact, that a Bishop can silence any unbeneficed Clergyman, and prevent him from officiating in the Parishes, as in the case of the Rev. Mr. Ackworth, against whom the two Bishops, as if with one consent, turned the butt end of their Pastoral Staff and inhibited and made him to surcease from preaching the Gospel in their Dioceses, or assisting in any other way their infirm or over-worked Clergy. Whereas, at the same time, in those places where Ritualists are imitating, as closely as they dare, all the sacerdotalism of the Roman ceremonial, there is no lack of a full clerical staff, licensed or unlicensed, to carry out such unauthorized and ridiculous histrionics as are a disgrace to our Church and nation, and make us a laughing-stock to thousands, and particularly to the members of that communion whose Ritual

they are making such a sorry caricature of. The Bishops might, indeed, have done something, had they even refused to enter within the walls of such Churches where those practices were known to be going forward, and where those Ornaments and Instruments of Idolatry were adopted; for there are not a few, where Bishops are wont to be invited, in which nothing is wanting that the most devout Ritualist can yearn after which is not supplied, short of the Roman or Latin language, at their Celebrations. To such Pastors the Bishops might have said,—‘So long as you refuse to get rid of that Popish Altar which the laws of England have pronounced illegal, you must not expect me to enter within the precincts of your Church, to be present at, or administer any of, the functions which, as one holding office in the Church of England, I may be called upon to perform; neither can I admit any of your flock to the rite of Confirmation with testimonials under your hands. It were like eating of that which had been offered to idols to partake of bread and wine which has been thus defiled by being brought into contact with a Roman-like Altar: and for me to sanction any of the Vestments which were discarded at the Reformation, is what my conscience would never submit to. Neither can you look to me to license any Curates to assist you in your ministration, so long as you persist in these practices, which are so much at variance with the usages of our Church. You must see that an honest Table be substituted instead of that Roman altar, and take special care that none of those coverings after the fashion of the idolatries we have repudiated, be allowed to make their appearance on it, that your congregation may not suspect that it is anything else but an honest Table, from which alone they may with clean consciences partake of the Supper of the Lord administered to them at your hands.’ Had Bishops, when they knew that the plague was beginning to show itself among their Clergy, thus taken to the subject in downright earnest, doubtless it had been arrested in its progress, if not altogether stamped out: but now it is far too late to look for anything from such alternatives. Neither have the Bishops anything more than the ministerial function of authority. They cannot exercise the office of a judge, and administer the law; for, notwithstanding that the law is so plain with respect to the illegality of Stone Altars, and other Popish practices carried on in the Churches, the Bishop of Oxford has in his reply to Remonstrances and Addresses made to him that Stone Altars may be removed, admitted as much when he thus wrote—‘I can only say, that you have the same power of removing them as I have, for they can be removed by a process in the Ecclesiastical Court, which it is in the power of the aggrieved parties to promote.’—*Bishop of Oxford’s Reply*, April, 1859. And yet the public are aware that the Bishop of Oxford has exercised some such judicial prerogative, by insisting on the Churchwardens of the Parish of Holywell removing a stone Altar that was erected in their Church. However such anomalies may be accounted for, it is quite evident that, if a Bishop has not a disposition to promote the wishes of aggrieved parties, he is not the proper channel by which they may look for either redress or sympathy in their distress.

It will be as well now to add a few words to meet those sad forebodings which cannot but distract the minds of all who take these matters to heart; for there are many trembling for the Ark of the Lord so long sheltered within these realms. I trust that there is still a remedy in reserve, and that there is sufficient vitality in the Constitution of the Nation at large, to endure the excision of this foul Carbuncle, which has so long been threatening its very existence. For we may depend upon this, that as soon as the British public has discovered that all this movement is nothing but a hoax and an ecclesiastical sham, they will find some effectual way of putting it down. True it is that we are in a great strait from other disturbing forces, inasmuch as Infidelity, like Superstition, has now its false Christ to point to; but neither the *Ecce Homo* of the one, nor the *Ecce Deus* of the other, shall ever be permitted to supersede the Messiah of the Scriptures of truth. Apostles and Martyrs, and British Reformers, have been content to lay down their lives to vindicate His cause from the blasphemous assaults of ungodly men, and He will not in this our day leave Himself without witness.

There seems to be one way by which this Pest may be met, for it is in its development and deadly consequences not unlike the Rinderpest, and we may not be far wrong in calling it the Ultra-montane Altar-pest. So that, if it is treated in the same way as that fearful scourge was last year, we may in due course look for a speedy and favourable crisis. It was by an Order in Council that summary steps were taken with respect to the Rinderpest among our Cattle, which have well nigh if not quite, answered the desired effect, and stamped it out. For whatever may be the quirks of legislation, the Queen, with the advice of Her Commissioners or Metropolitan, has, by Act of Parliament, a vested power to settle the Rites and Ceremonies of the Established Church; and that Power, though rarely exercised, has never been altogether in abeyance. As to Rites and Ceremonies, the Act of Uniformity is very decided, for it is to this effect, viz., 'That the Queen's Majesty, by advice of her Ecclesiastical Commissioners, or her Metropolitan, may ordain and publish such ceremonies or rites as may be meet for the advancement of God's glory, and the edifying of the church. Accordingly Injunctions were published by Her Majesty, without sending them either into Convocation or Parliament, and a Court of High Commission was formed, consisting of such Commissioners as she herself nominated and appointed, in order that they may be duly enforced; and so jealous was Queen Elizabeth of this particular prerogative, that she would not suffer the High Court of Parliament to introduce or pass any bill for the amendment or alteration of the Ceremonies of the Church; and had it not been for this clause of a reserve of power to the Sovereign to make what alterations Her Majesty thought fit, she told Archbishop Parker that she would not have passed the Act (1559); and when, in the year 1571, it was mooted in Parliament that certain alterations should be made, the motion was at once met by the Treasurer of the Queen's Household, who said that all matters of ceremonies were to be referred



to the Queen, and that they had no right to meddle with the Royal Prerogative; and Her Majesty was so displeased with Mr. Strickland's motion, that she sent for him before the Council, and forbade him the Parliament-House, which alarmed the members, and occasioned so many warm speeches, that she thought fit to restore him.' This Prerogative was exercised by her successor, James the 1st., who issued his letters patent, authorizing certain emendations, by virtue of the same act of Elizabeth, which he did on his own authority, and Convocation was not required to ratify the changes. These alterations were but few, but they are sufficient to make it evident that it was not permitted to be in abeyance, and the *Order in Council* which I have already referred to, as giving a sanction to Archbishop Laud's Popish innovations (page 14) will suffice to show that such an instrumentality for the adjusting of these difficulties, which have arisen from so many infringements of that Act, is just the very one needed for the present emergency. Although much has been left not specifically provided for by the letter of the law, because no law could anticipate the changes of the times, yet the principle itself has been clearly laid down, and the carrying it into effect must be contingent on the necessity of the case. In all establishments, whether it be in a Family, School, College, or Municipality, there is much that no prescribed rule or written document could adjust, but which the living head, with the ready executive instrumentality, might at once set straight. This Pest is not epidemic, it is one of simple contagion, and nothing else. It is quite a mistake to attribute it to any other conducting medium; just as the Rinderpest, which defied all attempts to arrest its course until it was treated as a highly-contagious disease, so is this a distemper that cannot be accounted for in any other way; and we may map out its course and its ravages and development, just as accurately as we did the statistics of that northern scourge which made such havoc among our cattle: but this has broken out mainly among the Pastors, and through them have the flocks become tainted, and are in great danger of perishing with a foreign disease, which, being partly stamped out in Italy, has found a fair field for its ravages among ourselves; and our plain common sense ought surely not to fail us now, if we do but grapple with it in earnest. Its appearance among us is just like that of the two great social evils which no change of ministry seems to know how to deal with to any good purpose; and we know that whenever any family becomes thus tainted, there can be no rest until such offending members have been summarily ejected. To argue with a drunken man would be worse than an act of folly; and to expect decency and purity in a family where one unclean liver is allowed to have full sway, would be suicidal. Now there is nothing in this movement that will stand the test of fair argument, or satisfy the appeals of reason, much less bear to be tried by the written word of God.

"Superstition, like fire, feeds on everything that comes in its way. It has to do with the imagination, and not the understanding, and therefore you cannot argue with it."—*Bardsley on Rubrics*, p. 124.

It is altogether sensual, and nothing can have any influence until the

spell has been broken, and the captive set free. The five senses, stereotyped upon that Altar of Stone, which is the Idol of the Papacy, must be schooled and disciplined for the true happiness of our fallen humanity by some very different process than is to be found either in Paganism proper, or the Christian Paganism of Greece or Rome. It is, then, upon the Altar and Ara that the first onslaught must be made: for, take away the Altar, and the whole fabric of this non-natural Popery must collapse. There can be no Celebration without the Altar: take away that, and what follows? Why it would be like the Idolaters at Jerusalem of old, 'weeping for Tammuz!' An Altar implies—Priest, Sacrifice, eating and drinking, and guests; but this being interdicted, of what use are the Stole, Maniple, Albe, Amice, or Chasuble? The Celebrant's office would be at an end, for there could then be no Sacrifice, and all hopes of feasting for ever gone. They must consequently either use their Ara by stealth, or in unconsecrated places; if not, they must soon be off to Rome, for the cravings of superstition are such as no stinted supplies or amount of wholesome food will ever satisfy; and the smuggling system, and illicit expedients, would not restrain them long. Our congregations ought to have (and they will not rest satisfied without it), full liberty to see what is being done, and hear what is said, at their own Tables of Communion. The High Table in our Halls of Colleges, or our principal feasts, is not wont to present such a sight as the Principal with his back towards the guests, and his words mumbled out to the dead walls. There must be no muttering and peeping, no suspicions as to whether it be plain English or doggrel Latin that their ministers are whispering forth, as if an Incantation was going on. The people must have plain and honest dealing to satisfy their reasonable instincts, whatever mystery there may be involved in the solemnity of the Rite itself. Such was the deliberate view entertained at the Reformation, and no one can say that it is not equally important now.

Why, then, should not the Primate of all England in our day be empowered, as Archbishop Laud was, by an Order of Council, to restore our Churches to that normal condition in which they had so long been kept, ever since the purest period of the Reformation? Why should there not be Injunctions issued to restore the Tables of Communion to their statutory locality in our places of public worship, from which they were removed by the crafty devices of that Romanizing Prelate? Why not have all those steps, stages, and platforms, on which those Idols are being set up again, cleared away, and the ground made level as in the days of our Reformers? Why not insist on the summary expulsion of all those Vestments, which were so effectually got rid of in the earlier ministrations of the Protestant Church? It would be only reviving and republishing, almost *totidem verbis*, the identical Injunctions of our Protestant Edward VI., and of Queen Elizabeth. If we need anything new to meet the requirements of the age, or to keep pace with our own advances in civilization and scientific attainments, we ought to unite together and openly and honestly take steps for the settlement of such requirements. But let us not be any longer worried by the stealthy

and disloyal tactics of any section of ecclesiastical nonconformists. Let us protest with all our might against the dressing up of our Clergy in the guise of an harlot, and repudiate with no less energy that jumblement of ceremonial which is being pilfered from apostate Rome! If those Vestments and Functions are right and proper, it were but honest and manly in us to return at once to the obedience of that System, and take to ourselves all the advantages of a Confraternity which has stood firm for so many centuries to its extraordinary dogmas. As it is now, we are becoming a laughing-stock to the whole civilized world, and even the most sanguine advocates of this Ritual are not satisfied with the progress they have made, for it is but a patchwork coverlet at best thrown over the distorted idol of their aspirations; and nothing will satisfy them but the repudiation of every vestige of Protestant doctrine, and the abandonment altogether of our Book of Common Prayer. The Missal, the Breviary, the Pontificale and the *Rituale Romanum*, are the only panacea that can satiate their yearnings; and the sooner they are handed over to their own place the better for all parties; for it must come to that at last, and it is vain to expect that any peace or order will be restored to the church or nation until the crisis is past.

You might, my dear and aged friend, expect me to write a few words by way of application, so as to draw our thoughts to that heavenly worship and spiritual enjoyment, of which the very purest earthly ceremonial is but a faint shadow; but I must leave that in His hands, Who has not permitted any of this tumultuous heaving of the waves that threaten our Zion, without ordering all for good, yea for the best: and if, for a time, all this show of wisdom in will-worship is to culminate, it will be but to make the calm and peace that is to follow the more sweet and welcome; and, if the great Enemy of the Truth and Word of God is to triumph for a season in the destruction of the Established Church of Great Britain and Ireland, it will be only permitted in order that some of those wise, though secret, counsels of salvation and Gospel privileges may be made known to the uttermost parts of the earth. May the Lord keep your mind in perfect peace, and vouchsafe that, though now many a night's rest has been disturbed by anxious forebodings on account of these troublous times, at the evening-time there may be light; and that, though you may so deeply deplore your own inability to use your pen, either by way of warning or advice, you may enjoy the assurance of the witnessing Spirit of a covenant Jehovah, that the Lord our God will not fail to answer your prayers; and that He will never cease to raise up others who shall contend earnestly for the faith once delivered to the saints. Believe me to be,

Dear Dr. Macbride, with great respect and esteem,

Yours ever, most sincerely,

PETER MAURICE.

## P O S T S C R I P T.

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*April 8, 1867.*

As it occurred to me, whilst revising the preceding sheets for the press, that some Illustrations, to show the shape of these Vestments, &c., might be interesting and acceptable, I thought I could not do better than select a few of them for publication, by way of an appendix to the letter itself; and in so doing I shall have to supplement also some other matter, in order to make the brief allusions I have already made to some of them more easily understood. There are, indeed, other articles of dress in use among the Romanist clergy, and now adopted by some of the Ritualists, which ought not to be omitted, however brief the notice may be; nether will it be amiss so to place them in juxtaposition with these that are sanctioned or enjoined by the use of the Church of England, that we may trace more definitively the line of demarcation made between ourselves and the Romanists when we repudiated their heresies and expelled them from our Communion.

During the Reformation æra, and down to the end of James the First's reign, and the early part of Charles the First's, the term Puritan was never used to denote Calvinist, for all Protestants were Calvinists in doctrine, and the disputes were simply about ceremonies and Vestments, or the Habits—*i. e.* those worn according to the Rubrics and the Use of the Established Church—not including any of the Sacerdotal or Eucharistic Vestments, which were never part of the attire of the reformed clergy. What the Puritans were so opposed to was the surplice and the academical dress. But when Arminianism had become the dominant creed of the clergy, in the days of Archbishop Laud, then the term Puritan was shifted from those that objected to the habits, and applied as a stigma upon those who held the doctrines of grace as interpreted by comparing Scripture with Scripture, and were therefore considered to be Calvinists; for Arminians are those who embrace doctrines as they are interpreted by tradition, making it, if not superior to, at any rate of equal authority with, the written word: the one taking the Holy Spirit as the sole guide; the other, Holy Church as the Interpreter and final appeal.

“Now we have planted that sovereign drug, Arminianism, which we hope will purge Protestants from their heresy, and it flourisheth and bears fruit in due season.”—*Extract from a Letter intercepted from a Jesuit in London to his correspondent in Brussels, 1627.*



See '*Rome's Tactics*,' page 21, by the Dean of Ripon, a work that no true Protestant ought to be unacquainted with.

These being the views of Laud and his party, all their arrangements for the congregation to partake of the Holy Communion at the Lord's Table, or Board, were interrupted, and Injunctions were issued to have the Tables fixed where the Altar used to be; and that it should be called 'the Altar,' instead of 'the Lord's Table,' and that rails should be placed before it, to keep the people from ever drawing near to it in person or touching it.

Before the Reformation, the sacrifice of the Mass (a gross perversion of the Lord's Supper) was the regular service. It was celebrated every Sunday, either in public or private. But when the Reformation was introduced, frequent communion was never contemplated; and the attendance of non-communicants was inhibited. Even at Cathedrals it was not usual to have it oftener than once a month; and so also was the practice among Collegiate Bodies. Four times in the year being the average for ordinary congregations. For doubtless the early reformed Church had an eye to the superstitious use made of it by the Romanists; and they looked upon it as a Communion of the Members with one another in remembrance of Christ, and not a Communion with the Priest—Communion with Christ not being limited to either time or place. And the Popish clergy were called the 'Ministers of the Altar;' but when the Reformation was established, the Altar was altogether done away with, and its very name carefully erased from all the Rubrics and Services, and the clergy called 'Ministers of the Word,' or 'Ministers of the Gospel,' the written word of God being looked upon as the great instrument, by the power of the Holy Ghost, for the conversion of souls and the edification of saints, and not any of those Media or Instruments which Popery had laid such stress on. And to obviate the difficulties of partaking of the Lord's Supper together, it became necessary to make a great alteration in the structure itself; for a table is indispensable for the accommodation of guests, and however few might assemble at a time, it would have been impossible to make any such use of the 'Altar' of Popery, inasmuch as the celebrant Priest alone, and his two servers, were suffered to approach unto and stand on the step nearest the Altar. They therefore removed the Altar, and all the steps and the several approaches to it, called footpaces, making the floor level for the Table, at or around which the Communicants might meet together along with their Minister. If the Chancel was a small one, and the congregation large, it had to be removed into the body of the Church on those days on which the Supper was administered, and afterwards brought back to its original position; and previous to the appointing of the Reading-Desk or Pew, the officiating Minister's place was near the Table, which, instead of being east and west, or altarwise, was then north and south, and the Minister's position was such as to admit of his being seen and heard distinctly by the congregation. There is a drawing (in the '*De-*

vout Communicant,' 1670), in which the Table is so arranged that the Communicants should be all round and the officiating Ministers within: a sketch of which, prepared for the work, is here inserted.

Frontispiece in the 'Divine Communicant.'

S.



N.

But this arrangement of the Table would be different in Churches according to circumstances, both in respect to the number of Communicants as well as the structures themselves, which were never erected for any such devotional object.

"In the year 1564, before the general introduction of the desk, the daily service was read in the Cathedral of Canterbury from the Communion Table, the Minister standing on the *east of it*, with his face to the people. In the certificate of the cathedral authorities to Archbishop Grindal, there is the following paragraph. 'The Common Prayer daily through the year, though there be no Communion, is sung at the Communion Table, standing north and south, where the High Altar did stand. The Minister, when there is no Communion, with a surplice only, standing on the east side of the table, with his face to the people.' Again: 'The Holy Communion is ministered ordinarily the first Sunday of every month through the year, at which time the table is *east and west*.' It appears from this that the Minister stood between the table and the wall at ordinary services with his face to the people; and that on occasions of Communion, which were *monthly*, the table was altered in its position from north to south, or otherwise to east and west, or tablewise."—*Strype's Parker*, p. 365, vol. i.

The above extract is from 'Dr. Blakeney on the Book of Common Prayer,' p. 360,—a book that is indispensable for the study of all who

wish to have accurate statistics on any of the changes in the Prayer-Book or the Ritual.

It may be as well to bear in mind that when the Supper of the Lord was administered in private, in cases of infirmity or sickness, never less than three—the minister being the fourth—were sanctioned by the law, except in very extreme cases, so opposed were the Reformers to anything that had the semblance of the private Masses of Popery.

As the usage of the Reformed Churches was alike in respect to their assembling together for the breaking of bread at the Lord's Supper, in the Churches of Scotland as well as England, anterior to the alterations made in our Churches when they introduced the Reading-pew or Desk, I thought that the present practice of the Church of Scotland might not be without its use to throw a light upon the subject, because I conceive that the ancient mode has been followed by them ever since they threw off the Popish yoke. In answer to a letter on the subject to a correspondent, I have received such information as the subjoined extracts will suffice to confirm.

"As to the Communion-Tables, they are fixtures in all our Churches, and the seats on either side are used by the Congregation, sabbath after sabbath, like any other portion of the Church. When the Communion is celebrated, they are covered with a plain cloth of white linen, which is removed in the evening, and thereafter no special sanctity is attached to the Table. I may mention that we have no fixed rule as to the frequency of celebration. In large populous parishes it is sometimes only once a year; very generally it is twice, and in many town-parishes it is four times a year. The regulation of this, as well as of the preparation-days, is left mainly to the Kirk Session,—the Ministers and the Elders of each parish: generally, however, you find the same rule observed within the bounds of the same Presbytery, say eight to twelve parishes. The preceding Thursday is generally held as a Fast-day, when no work is done. The preaching is directed to explanation of the nature of the Sacrament, and the dispositions requisite for the worthy participation of it. There is public worship again on Saturday, on Sunday the ordinance is celebrated, and on Monday a sermon is preached, addressed exclusively to communicants. In regard to the Communion-Table in the Church, as far as I have ever seen or heard, its position was and is regulated solely by a regard to the convenience of the congregation. In many cases I remember it is placed next the Pulpit, sometimes extending from end to end of the Church, sometimes for only a portion of this space; sometimes embracing only one table, with seats on each side; often, I would say always in new erections, embracing several seats of those fronting the Pulpit. They extend east and west, north or south, exactly according to the position or lie of the building. I may mention that during the brief period of the establishment of Episcopacy in Scotland, during the reign of the Stuarts, the Presbyterian form of worship was followed by Bishops and all. No Liturgy was used after the discontinuance of Knox's, no surplice nor distinctive vestments; and one who knows them is surprised to see the Episcopalians in Scotland to-day so bravely Ritualistic. I believe the explanation is, that the Episcopalians who refused to conform to Presbyterianism at the Restoration, were naturally drawn towards the Sovereigns of England, who were, as a matter of course, High Church."—*Letter from Scotland*, Feb. 9, 1867.

In furnishing Illustrations to convey a better idea of these new rites and ceremonies, some extracts from a little work, called '*Hidden Works of Darkness*,' by W. Osburn, may suffice as an introduction.

"The particular nature of the changes of internal arrangement, forced by the dispensed party upon the Church of England, under the direction of Laud, will

require a fuller explanation, in order that their true nature and tendency may be clearly understood. The order introduced at the Reformation by the Queen's Injunctions, obtained at the period we are considering, in nearly every individual church, of whatever rank, throughout England, and was precisely that of Gloucester Cathedral, under the Episcopate of Dr. Miles Smith. The Lord's Table was an oblong board standing in the centre of the chancel with its ends east and west, following herein the usual positions of the nave of an English Church. Close by it was the reading-pew or desk, elevated not at all above the seats and kneelings with which the table was surrounded, and which the reader never left in any part of the service, until he came to the consecration of the elements on sacrament-days. On these occasions, the communicants took their seats immediately on entering the church. When there were more than the table would accommodate, the last comers took their seats on the benches immediately behind the table, where the elements were brought to them by the officiating clergyman. Behind these again were the seats for the non-communicants; and thus the whole congregation sat as one family around the board of their one Lord and Master. The perfect congruity of this arrangement with the genius of Christianity, will suffice to show its propriety independently of the uniform testimony of all Christian antiquity to its early use. The numerous and intricate changes introduced by the dispensed party, can only be understood by a drawing. The annexed is a copy of Bishop Andrewes' ichnography of his private chapel, which was found in Laud's study, and which he admitted, in his defence, to be the original to which he had conformed his own chapel, and after which he gave directions to Cosins and to the rest of his party, as to the new arrangements to be observed."—*Hidden Works of Darkness*, pp. 167-8.

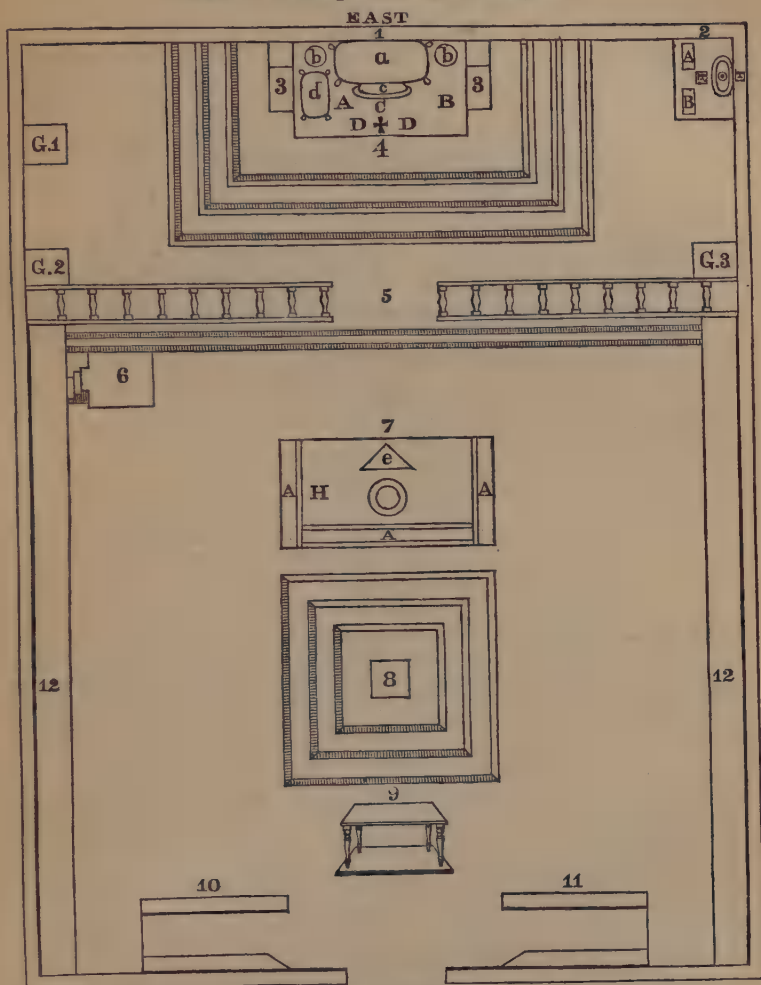
"It was justly objected against these extensive innovations, that they were all of them made by Andrewes and Laud, upon the sole authority of the missal, pontifical, and other service-books of the Church of Rome; and that nearly all of them rest upon no other authority whatever, being the mere inventions of that corrupt Church to support her various false doctrines, destitute of all warrant from primitive antiquity. Nothing could have been better calculated to advance the designs which we ascribe to the dispensed party, than these changes. A church thus remodelled is the complete skeleton of a mass-house, and needs but a very few additions to prepare it fully for the whole Papistical ritual. This transmutation once effected in the churches of England, and the minds of the people once reconciled to it, and the accomplishment of their grand design (a return to the unity of Rome) would follow speedily and inevitably. No wonder then at their strenuous severity in enforcing it."—*Ibid*, p. 171.

As there are some variations in the detail of the plan alluded to, I have had one prepared from a tracing of the copy in the Bodleian Library, in Oxford, which is here inserted.

"1. The Altar, 1 yard  $\frac{1}{2}$  high, 1 yard  $\frac{3}{4}$  long, 1 yard broad. a. A cushion. bb. Two candlesticks with tapers. c. The bason for oblations; the daily furniture for the Altar. d. A cushion for the service-book. A. The silver and gilt canister for the wafers, like a wicker-basket, and lined with cambric laced. B. The Tonne [or Flagon], upon a cradle. C. The chalice, having on the outside of the bowl CHRIST with the lost sheep on His shoulders; on the top of the cover, the wisemen's star, both engraven; it is covered with a linen napkin (called the Aire) embroidered with coloured silks. DD. Two patens. +. The Tricennale, being a round ball with a screw cover, whereout issue 3 pipes, and is for the water of mixture. 2. A sier [side] table, on which, before the Communion, stand A and B, upon two napkins. E. A bason and ewer, to wash before consecration. F. The towel appertaining. G. The kneeling-stools covered and stuffed. 4. The foot-pace, with three ascents, covered with a Turkey carpet, of fir boards. GGG. Three chairs used at Ordinations or [for] prelates communicant. 5. The septum, with two ascents. 6. The pulpit. 7. The music-table, with (AAA) three forms. e. A Triquarter censer, wherein the clerk putteth frankincense at the reading of the first lesson. H. The Navicula, like the keel of a boat, with a half cover and a foot, out of which the frankincense is poured. 8. A foot-pace, with three ascents, on which the lectern standeth covered, and thereon the great Bible. 9. The faldstool, whereat they kneel to read the Litany. 10. Is the chaplain's seat, where he readeth service. 11. A seat with a canopy over it for the Bishop; but at the Communion time he sits on G 3. 12. 12. Two long forms for the family.



## Plan of Bishop Andrewes' Chapel.

*The outward Chapel.*

As the Mass Garments are the most important of all the dresses that are prescribed for the performers in these Rites, it has been considered advisable to furnish a sketch of each of them, and some in addition that would not be otherwise easily understood. The garments which are used for 'saying Mass' are five in number, corresponding with the five colours, and the five stigmata, or wounds of Christ, being representatives of the five senses. They are all worn at the sacrifice of the Mass, because they are symbolical of the blessed Lord, as He appeared before his persecutors previous to his crucifixion.



**AMICE**—is said to be ‘expressive of our Lord blindfolded, buffeted, covered with spittle.’

“A white linen napkin or veil, worn by all the clergy above the minor orders. It is the first of the sacred vestments that is put on, first on the head, and then adjusted round the neck, hanging down over the shoulders.”—*Pugin*, p. 29.

“Over the Cassock, turning over the Alb.”—*Direct. Ang.*, p. 352.

“The apparel has a cross in the middle, and extends from ear to ear. No shirt-collars should be worn.”—*Direct. Ang.*, p. 23.



**ALB AND GIRDLE.**—[See page 7 supra.]

“In the Alb beholders are to see the Saviour, clothed in the white garb, and sent back by Herod to Pilate, described as a fool. The Girdle reminding the faithful of the Cord which bound the Redeemer when dragged from tribunal to tribunal.”



**STOLE.**—“The faithful are told that it should remind them of the manner in which the Saviour was bound to the Cross. A narrow band of silk or stuff, sometimes enriched with embroidery, and even jewels; worn on the left shoulder of deacons, and round the neck of bishops and priests, pendant on each side nearly to the ground. And in the administration of the Holy Sacraments and all sacred functions.”—*Pugin Gloss*, p. 194. [See description and use of this, pp. 2, 3, 4 supra.]

“In visiting the sick, the priest should be vested in cassock, surplice, and purple stole. The surplice, however, may be omitted; all that is essential, as far as ritual is concerned, is the stole.”—*Direct. Ang.*, p. 209.

“The abolition of the use of black stoles, except for the Good Friday services, and for the funeral of adults, is a point which ought certainly to be aimed at. They have no doubt been introduced within the last forty years, and their symbolism is neither pleasing, flattering, nor edifying.”—*Direct Ang.*, xii.



**MANIPLE.**—“To remind the faithful of the Cord by which the Saviour was bound to the pillar when he was scourged. One of the sacred vestments assumed by a Bishop after the Confiteor in the Mass, and by a Priest after the Stole and before the Chasuble. It is attached to the left arm, to leave the right arm at liberty for ministering, and varies in colour and character with the vestments. It is also worn by the deacon and subdeacon.”—*Pugin Gloss*, p. 156.



**CHASUBLE.**—[See pp. 7, 8 supra.] “The emblem of the purple garment flung upon the shoulders of Jesus after his scourging, when He was exhibited in the mockery of regal dignity.”

There are other vestments which are prescribed, which are not necessarily associated with the sacrifice of the Mass: *e. g.*,—

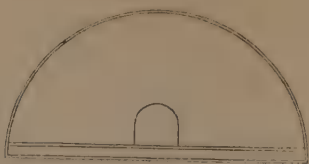


**PRIEST**, with Chasuble, Stole, Maniple, Albe, &c.

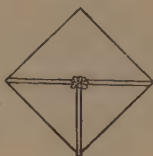


**DALMATIC, TUNIC, OR TUNICLE.** — A long robe, with sleeves, partly open at the sides, the peculiar vestment of deacons, made of white silk, with purple stripes; the sleeves larger and longer than the Tunic; the left sleeve ornamented with fringe or tassels, the right side plain for convenience. The Tunicle is made with close sleeves, of the same shape and colour as the Dalmatic.—[See p. 7. supra.]

**COTTA.**—A short surplice.



**COPE.**—Not exclusively a sacred garment, used by all the assistant clergy and others in procession—even by acolytes. [See also pp. 8, 9 supra.]



**BIRRETTA.**—The *priest's* or *divinity-cap*, a most important and significant article of wearing-apparel. It is called on the continent *Bonnetta*—it is made of paste-board, and so constructed as to fold up like the opera-hat, in order that they may carry it about with them wherever they go. They sit with it on to receive confessions and impose penance, using it at all functions. It is four-sided, with each side subdivided in the middle, to make it sit close to the head; on the top there are three projections or horns, being one of their trinity symbols,—the Mitres (of which there are three) having two horns, and the Pope's Tiara, which has three crowns, but only one horn; there is a small tassel on the top; when on the head, the corner which has no horn to it is over the left ear, so that, in taking it off and putting it on, the centre horn is held by the fingers of the right hand. The Priest in confession, sits *judicially*, with full divine power, of which the three horns are the symbol. It seems to be something akin to the '*power on the head*' worn by women, being at variance with the scriptural rule,—*e. g.*: 'Every man praying or prophesying, having his head covered, dishonoureth his head: for a man indeed ought not to cover his head, forasmuch as he is the image and glory of God.'—I Cor. xi. 4, 7. For they attire themselves like women, as well in the shape and in the variety of the colour of their vestments, as in the manner of putting them on; whereas during no part of the services of Protestant worship is it usual for any except females to be present in public with their heads covered. Such, however, is the Popish custom, and some ladies who have been present at their services, and seen their priests wearing it during their functions, have pronounced that cap to be a very becoming head-dress.

"The Birretta is in shape like the lower half of a pyramid inverted; and in the centre of the crown is placed a tassel; the lower edge is often bordered with a band of velvet; it is worn with a point in front. The Birretta, which should always be used at funerals, should be invariably raised from the head by the right hand at the sacred name, the singing of the Glorias, and the Invocation before, and the Ascription after a sermon."—*Direct. Ang.*, p. 30.

"The Birretta should be used always with the Cope, and is indeed preferred at all times to the academical cap."—*Direct Ang.*, p. 322.



It has long been used by the staff of the St. Thomas-a-Becket clergy at funerals: whether or at what other functions it may be worn besides, I have not been informed by any one.

## THE PRIEST'S COLLAR.

[See also p. 6.] A correspondent in the *Church Times*, Sep. 23, 1865, thus writes:—

"The Priest's Collar is a leather stock, covered with a narrow band of white muslin, fastened by a buckle at the back of the neck. Having worn it for seven years [Sept. 23, 1865], I can testify to its being comfortable: and, in addition to this, if our Priests generally would wear it, they would escape the possibility of their being taken for dissenting preachers, &c., which alone is enough to recommend it."

N. B.—The writer of the above is quite correct in this remark, for they would certainly be taken for nothing but Dissenting Priests! Another correspondent writes as follows:—

"Priest's Collar—a stock of leather or cardboard, covered with black silk, and fastened behind with a buckle, or by a pair of black silk ribbons going through a loop in the back of the shirt, and tied in front under the diamond-shaped piece of silk which is attached to the stock and covers the chest. Over the stock is worn a narrow band of white muslin and fine linen."—*Church Times*, Sept. 30, 1865.

It is also, as manufactured on the continent, made of black silk, interwoven with stripes of white—one, two, or three, according to the status of the wearer—and some are of blue, violet, or purple, with the white stripes, the silk being sewn or fastened to the leather or pasteboard stock or collar.

## COLOURS.

It is only very recently that a return to any of the canonical tinctures of Romanism has been witnessed, except in the decking out of the Altars and Tables, alms-bags, book-markers, and other ecclesiastical trinkets, which have been helpful to enlist on their side the sympathetic and ready services of the weaker sex. But now, in some churches, the officials are vested in the livery of either Rome or Sarum, according as the respective uses may be in favour with the masters of the ceremony; possibly where they have the Grecian architecture, they may follow the use of the Greek Church. But, in the majority of cases, and even where high Ritualism is adopted, they have not considered it prudent to depart from the ordinary use of black and white apparel: the Red, the Violet, and Green, being still too gairish for the sober temperament of our national instincts. Five, however, is the talismanic number which takes its virtue from the mystical enunciation of their five Latin words, 'HOC ENIM EST CORPUS MEUM,' by which alone the dogma of transubstantiation or consubstantiation, or the real presence, is determined. As in our theatres, five is the number of Acts into which the dramas are divided, so they now have adopted the same for their religious drama. In the principal or show churches they have five services on the Sundays: *e. g.*, 1. Early Celebration; 2, Matins; 3, Communion; 4, Litany; 5, Evensong or Vespers. On great occasions they have *five celebrations* in the early part of the day, as at St. Alban's, on Easter-

day last. At St. Philip and St. James, Oxford, on Good Friday last, they had six Services, a Confirmation being held there as an extra service.

"SS. Philip and James, Oxford.—On Christmas-day (1864) there were low celebrations of the Blessed Sacrament, at 8 and 9-20: Matins and High Celebration at 11, with Sermon by the Rev. J. B. Gray, vicar of the parish. Litany was sung at 3-30; Evensong at 6-30, with Sermon by the Rev. E. W. Urquhart."—*Church Times*, No. 101.

Previous to the alterations made at the Chapel of the College at Cuddesdon, in the year 1858, there were *five* services daily, and changes in the Altar-frontals.

"Canonical Colours are five,—White, Red, Violet, Black, Green. The Vestments used at the celebration of the Holy Eucharist should be the same Colour as the frontal of the Altar—the super-frontal may always be Red.—*Direct. Ang.*, p. 35.

## FLOWERS, EVERGREENS, &c.

In the *Directorium Anglicanum* there are many pages taken up with instructions on the subject, in which there is given a Calendar for the Months and Seasons, with a botanical list of flowers and plants suitable for such purposes. But on the great Festivals, as well as the Harvest or Village-Feasts, the display is in many places most grotesque; and when we know that it is pure heathenism, it is most saddening to contemplate the wasteful expenditure (for the price given for some of the flowers is almost fabulous), and then to reflect on the scenes of preparation, when so many ladies are engaged in fitting up these decorations all over the building, except in the vicinity of that which they call 'altar,' which none but the clerics are permitted to approach, and which has been appropriately named the Priest's Garden or Conservatory; and so far have they been allowed to indulge in the Mania, that even Fruits and Corn are among the votive offerings, so that they not only remind one of the Hindoo and Chinese Temples and Pagodas, but of the dainties provided for the Priests in the Apocryphal legend of Bell and the Dragon. There is another practice that has of late years been the source of great annoyance to the devout worshipper in our Churches, namely, the excessive decorations that are made with Evergreens, and all kinds of floral display; so that they have the appearance of a flower-show, with all kinds of devices to embody them in Popish and Pagan symbols; and thus instead of the simple service that our congregations had been accustomed to, the officiating minister might be mistaken for Jack-in-the-green, or Adonis on a bank of violets and primroses.

## HOOD.

This badge of the academical degree has been worn in many ways; but of late years, being only used as a mark of university degree, or ornament, it is suspended from both shoulders, reaching almost down to the ground behind. It is, however, used by Romanists as a 'purely choir vestment.'

"According to the Rubrics of the Roman Church, those religious bodies who wear hoods are directed to adjust them before celebration under the ecclesiastical vestments."—*Direct. Ang.*, p. 36.

"As to the academic Hood, till very recently, it was almost wholly laid aside in Scotland. Now, however, it is used on all state occasions—I mean days of public

ceremonial. I understand that in the University of Aberdeen the statutes of its foundation prescribe that Hoods and Gowns shall be those of the University of Paris, except for graduates in civil law, who shall follow the example of the University of Orleans. The Hoods worn for M. A. and B. A. are made of black silk, lined with white: by Doctors, purple cloth, lined, for Theology with white silk; for Law with pale blue; for Medicine with crimson silk. The gowns for Masters and Doctors are slightly different.—*Letter from Scotland*, Feb. 1867.



## PATEN.

[See also p. 13.] It is distinguished by the Popish emblems that are engraved on it, and was discarded by the Reformers, and replaced by the Cover of the Communion-Cup, which, though in form not unlike the Paten, was free from all kinds of superstitious ornamentation. The Paten is not elevated like the Chalice, because the wafers—or the whole pieces of bread—on it are only consecrated *by intention*. One wafer alone is elevated by the Romish Priest, and these mimic Priests of Ritualism are satisfied with the elevation of the Cup, into which they may (for anything we know to the contrary), have inserted some consecrated bread, so that when the adoration takes place, the entire sacrifice may be presented to their congregation for the ACT of worship.

**ACOLYTES.**—"The fourth of the minor orders, whose principal office is to bear the candlesticks and cruets containing the wine and water for the celebration of the Holy Eucharist."—*Pugin Gloss*, p. 1.

"Servers or assistants at solemn service to the sacred Ministers; their special office being to bear cruets containing the wine and water for the celebration of the Holy Eucharist."—*Direct. Ang. Gloss*.

Not sanctioned by the reformed Church, and only introduced by the imitators of the Roman Ritual—being a high-flowing name for the servers, who are occasionally (as at Kennington, and as was attempted at St. P. and St. James, in Oxford), schoolboys or charity-children trained for the occasion.

**BANDS.**—[See also page 6, *supra*.]

They have always been in use among Protestants as a distinctive badge of ministerial costume. They were white, and generally of fine linen or lace, varying in size according to the taste or fashion of the times—being two narrow strips hanging down in front under the chin. They are not noticed by the Ceremonarius of the *Directorium Anglicanum*, because not a part of the sacerdotal dress—black bands, edged with narrow strips of white muslin or linen, being worn by foreign ecclesiastics of the Church of Rome, white bands being worn by the laity only. In the *Zurich Letters*, vol. 2, p. 121, they are thus alluded to:—"Out of doors must be worn the square cap, bands, and long gown and tippet, &c." In reply to my enquiries about their use in the Church of Scotland, I am informed that "they are not worn by any until they

get a cure of souls—are ‘ordained,’ as we call it, distinguishing it from ‘licensing:’ the latter giving permission only to preach the gospel, the former to administer ‘sealing ordinances,’ viz. Baptism and the Lord’s Supper, and to celebrate Marriages.”—*Letter from Scotland*, Feb. 1867.

**CASSOCK**—or Priest’s Coat—is single-breasted, and buttoned from the throat to the feet by numerous buttons, extending the whole length. At the back the Cassock is very full from the loins downwards, and sometimes trails a considerable length on the ground. It has a narrow upright collar and close sleeves; it is bound round the waist with a band, called a Cincture. The recent English Cassock is sometimes folded over in front, and kept close by the Cincture. The materials may be either of silk, stuff, or cloth.—*Direct. Ang.*, 18.

The Cassock worn by the Clergy of the Church of England is double-breasted, like the Cassock worn by the laity in the Church of Rome, and was never exhibited as an outer garment, but always accompanied the gown; it is not in favour with the Romanizing section of the clergy on account of its being non-sacerdotal and part of the layman’s dress and never worn by the mass priests. The M. B. Priest’s waistcoat, which became the fashion about the time when the Stoles were first introduced, was intended as a substitute for the Popish Cassock.

## CONFESSIONALS.

Inasmuch as Auricular Confession, which is one of the most important of all the superstitions of Popery, has been conducted so stealthily and so reservedly by these Romanizers, it is impossible to say whether they have any of these secret enclosures or not: possibly in some of the Vestries or Sacristies these facilities for cross-examining their *voluntary* penitents may be provided. But it may be as well to notice the way in which the Roman Priests receive the Penitents,—for they have no object in concealing their places of receiving confessions.

“It is a sort of lofty closet, opening in front by a latticed door having a curtain inside, in which a Priest may take his seat, with a wing on either side in which a person kneeling on a step may whisper through a wooden grating into his ear whatever may be to be confessed. Such closets are commonly ranged along the sides of the Popish Churches, and frequently bear on them the names of the Confessors to whom they are appropriated. In St. Peter’s at Rome there are confessionals for every living language. All find Priests ready to listen to their tale of sin.”—*Spirit of Popery*, p. 139.

It is no wonder, then, that this system has caused such a profound sensation in Oxford of late, in families where young unmarried females are beguiled into these habits; for the clergy who carry it out are under no control, and everything like parochial ministrations is set at nought by them; so that young women plead their right to engage any young Priest, they may take a fancy to, to be the depository of their confessions; and knowing what one does of the career of too many young men during their university course, it is difficult not to imagine that no very long period may have elapsed since some of these self-constituted inquisitors may have been emancipated from a confessional of a very different character: and common prudence would suggest, that, if private interviews are unavoidable, there ought to be some mode of guarding against the abuse of such intercourse between persons so circumstanced.



As these Confession-Pens and Pews were summarily got rid of at the Reformation, and there is no Rubric or Canon that notices them, there is no law, civil or ecclesiastical, that can be appealed to; and through the peripatetic ministrations of Dr. Pusey, and no one knows how many besides, it has become a settled thing, and his example and his tactics have been pleaded as the reason why this infringement on parochial discipline should be persisted in.

“In like way, when residing elsewhere”—from which, of course, no one would suppose that you go from home into other dioceses for the express purpose of receiving auricular confessions—“when any came to me, I ministered to them; but not having a parochial cure I have not led others to confession.”

... The Bishop of Exeter would repudiate (I think) with horror the system of particular and detailed enquiry into every circumstance of sin which in correct imitation of the Roman Catholic rules you do not fail to press.

... What then, let me ask, do you conceive that the Bishop of Exeter would say of persons secretly received against the known wish of their parents, of confessions heard in the houses of common friends, or of clandestine correspondence to arrange meetings, under initials, or in envelopes addressed to other persons?—and more than this, when such confessions are recommended and urged as a part of the spiritual life, and among religious duties; not in order to quiet the conscience before receiving the Communion. Think not that I write thus to give you unnecessary pain; think not that I write it without a feeling of deep pain and sorrow in my own heart. But there is something that tells me, that, on behalf of thousands, this matter should now be brought before the world plainly, honestly, and fully. I know how heavily the enforced mystery and secret correspondence regarding confessions, in your communion, has weighed down the minds of many to whom you and others have ‘ministered;’ I know how bitterly it has eaten even as a canker into their very souls: I know how utterly the specious arguments which you have urged have failed to remove their burning sense of shame and of deceitfulness.—*Maskell’s Letter to Pusey, 1850, Rome’s Tactics, p. 80.*”

**CREDENCE**—or Credentia—“is a small side-table for the reception of the elements previous to their oblation, and is provided to enable the celebrant at the Holy Eucharist to place the Bread and Wine reverently on the Altar. The Credence is sometimes supported on a shelf or bracket, or formed at the bottom of a niche, or consists of a shelf over the Piscina. It should be placed on the South side of the Sanctuary.”—*Direct Ang.*, p. 10.

It was inhibited at the Reformation, and when not destroyed was walled in, as were the Sedilia and Piscina, as superstitious in their uses and not wanted for divine worship in a Protestant Church. It was re-introduced by Archbishop Laud, and is re-appearing again in almost all edifices where Popish furniture is fashionable. It was usually connected with the Piscina, which had a fenestella over it, within which the holy utensils and everything needful for the mass was stored up until wanted. The first instance in modern times of a Church consecrated with such furniture was at Littlemore, Sept. 1836.

“The next thing that arrested my attention was a second table or sideboard, within the same rails as the Lord’s Table, the latter indeed of stone, similar to the old monuments we see in many of our Churches, the former made of wood, attached to the wall, and most ingeniously contrived, so as to have the appearance of a large bracket, or shelf, but the supporting limb reaching down to the ground. Upon this the articles of bread and wine are deposited previously to their being placed, by the Priest, upon the table for consecration.”—*Popery of Oxford, p. 54.*

## CROSS.

Repudiated and destroyed at the Reformation, has been allowed to make its appearance in all forms, shapes, and situations, by the Roman-

izers, It is one of the most popular of all their idols, and is to be seen in some conspicuous place beyond the Table or Altar. The principle use of it being to favour this scenic parody of the Crucifixion. The first instance of its introduction into a Protestant Church, in modern days, was in Littlemore Chapel, on the Eastern wall in the centre of the seven niches, as if it was of the same material as the wall itself.

"I felt an indescribable horror stealing over me, as I carried my eye toward the Eastern wall of the building, and beheld a plain naked Cross, either of stone or a good imitation of it, rising up and projecting out of the wall, from the centre of the Table of Communion, and forming the fulness of one of those arches which are so ornamentally arranged in sevenfold perfection within the rails, &c."—*Popery of Oxford*, p. 53, 1837.

It was helpful at the Elevation, so as to suggest to the carnal worshippers the connection between the Elements in their Transubstantiation or Consubstantiation and the material Cross; for the Cup, before its Elevation, is brought into relative proximity to the side whence the water and blood flowed—whereas, the Bread, if elevated, is raised so high as to make it appear central, as if held on the Cross during the time that the adoration was to be acted by the people. To evade the letter of the law (which forbade anything to be placed on the table), a shelf, or retable, or super-altar has been contrived; upon this a metal Cross is placed, which, if it is not higher than the head of the celebrant, the congregation, in the distance, is not able to see the elevation of the bread, which constitutes the essence of the Holy Action. This metal Cross has in some instances the Crucifix incised in faint lines on it, so that all the desiderata of Romanism are thus ensured, without that full parade of Idolatry which can never be dissociated from a Crucifix. But so long and so prolifically has that emblem been kept before the eye of the public at large that it has ceased to be looked upon as anything else than a very suitable memento of Christian profession, and one cannot help being staggered at the sight, when the eye falls upon such objects, in the possession of many not reckoned Mass-bitten, with the three steps of Calvary to them, just as they are manufactured by the Idol-mongers who fashion them after the Popish model. In the Pictures that are not uncommon, of the Elevation of the Host, it will be seen that the Popish Priest holds the Host so that it shall appear to be exactly on the centre of the Crucifix—and this is the reason why the Crosses beyond the Tables or Altars in the Oxford Churches are almost all of them at a certain elevation.

"The Altar-cross is a metal cross, with a foot to it. Usually it is between two and three feet high. It is often jewelled, and not unfrequently has upon it an engraved representation, in *alto relievo*, of our Lord's Passion. The foot of the cross should be level with the bowls of the candlesticks."—*Direct. Ang.*, p. 12.

More than half of the Oxford Churches have some such cross, either in metal, stone, or embroidery: these are so adjusted that the officiating minister, if disposed to invite his congregation to the Holy Action, may, without any effort, hold up the bread or cup to the prescribed level. The cross at St. Thomas-a-Becket is two feet in height; that at St. Giles only about eighteen inches. Where they have it in the dossel or other hangings, it may be easily adjusted so as to suit the height of the

ordinary celebrant. The principal object that they seem to aim at is, that the Cross should be visible over the head of the celebrant, with the sacrifice so lifted up above him as to make it appear that they are one with each other during the process.



## CHALICE.

Was repudiated at the Reformation and replaced by the Communion Cup, on account of its very superstitious character. See p. 13, *supra*.

"On one division of the foot it is usual to engrave the Lord's Passion; this should be always turned towards the celebrant. The stem unites the foot to the bowl, and on it is fixed the knob for the convenience of holding the Chalice. The height of the stem is generally about four inches, and seldom exceeds six. The bowl should vary from three to six inches in dimension, and of a proportionable depth; it should have a plain rim of about an inch, below which it may be enriched with engravings, inscriptions, and chasings."—*Direct. Ang.*, p. 11.

## PISCINA.

"Piscina is a stone bason, with an orifice and a drain to carry away the water which has been used at the washing of the Priest's hands, and for rinsing the chalice *after purifications*, and is one of the appurtenances of an Altar, which in ancient times was never dispensed with. It is generally constructed at the bottom of a small niche on the Epistle side of the chancel, eastward of the Sedilia."—*Direct. Ang.*, p. 10.

It is one of the most superstitious of all the Popish devices connected with Mass worship, and was most obnoxious to the Reformers, and when they were not removed from the churches, they were walled up and carefully concealed. They are, however, now coming into use again very generally wherever the dogma of Transubstantiation, or Consubstantiation, or the Real Presence, is held among the clergy. Neither is it discountenanced by the Bishop of Oxford, except so far as that it should not be made use of during public worship. For when application was made to him by the sound Protestants of some congregations at Reading, to request that two Piscinas in constant use in their respective churches should be removed, all the redress they obtained was to the effect, that as they were not used during divine service, and the letter of the law had not been infringed, it was not a matter that called for interference on his part: and so their protest was of no avail. But it is held in the highest estimation by all Romanizers: and previous to the secession of Archdeacon R. I. Wilberforce to Popery, it is reported of him that, on one occasion, because there was no Piscina in the sanctuary itself, he went down into the crypt beneath, and poured out the contents of the holy utensils on the pavement, in order that they might be emptied into the consecrated drain, which was always connected with the Altar in Popish Churches.

"——Without considering how far Mr. Golightly is correct in his charges, the Principal and the Archdeacons prove that the College has been a Romanizing

institution. To my mind there are few proofs more decided than the use of the Piscina, which is an instrument purely and absolutely of Romish Superstition. Whoever will examine into the use of the Piscina in the Church of Rome, and the professed reasons on which it is grounded, and compare them with the principles and the doctrines of the Church of England, will perceive the direct and irreconcilable opposition that exists between them. I have been told that the late Archbishop (Howley) who was the patron of many Tractarian clergymen, objected to their erecting a Piscina in the Chapel of St. Augustine's College: and so they put one in the crypt below, where it is now to be seen. The Piscina was placed by the Roman Altar, and it generally (I think it may be safely said always) existed in Churches erected before the Reformation, but when we find it put into Churches of recent date, we cannot doubt of its superstitious object; especially if we find it used for the purposes for which it was originally intended. About twelve or thirteen years ago (or probably more) I was in York, and heard from an old friend of an act of Archdeacon Wilberforce that puzzled me a good deal at the time. My friend, a clergyman, who was a witness of the fact, told me, on the Sunday previous Archdeacon Wilberforce had taken the Cup after the celebration of the Lord's Supper in the Cathedral, and carried it down into the crypt, and poured the remainder of the wine in the joints of the pavement. I saw this was in contravention of the law of our Protestant Church, but I could not conceive the reason for it. After a time, I found from Lyndewood (who you know was the great authority in ecclesiastical law before the Reformation) that this was the mode of disposing of those things which would under such circumstances have been put into the Piscina. Archdeacon (Robt. L.) Wilberforce at that time called himself a Protestant. There are other facts which they of Cuddesdon set forth which prove them to be far from faithful sons of the Church of England."—*Letter written to a friend in Oxford, March, 1858.*

## THE PULPIT

Was introduced into Parish Churches at the Reformation, and was only to be found in some few Cathedrals and large Churches, and then usually in the nave.

"In 1547, in the Injunctions of Edward VI., it is ordered, 'That the Churchwarden, at the common charge of the Parishioners, shall provide a comely and honest Pulpit to be set in a convenient place within the same, for the preaching of God's word.'"—*Cardwell's Doc. Ann.*, 1, 17.

It was not required in the Papal services, for when addresses were made to the faithful, it was usual to do so from the steps of the altar: and such was the ignorance of the Clergy who embraced Protestantism, that very few of them were competent to preach at all; or, indeed, to read sermons or homilies.

"There were only three Protestant preachers in the University of Oxford, in 1563, and they were all Puritans; and though by the next year the clergy were so modelled that the Bishops procured a Convocation that favoured the Reformation, yet they were such poor scholars that many of them could hardly write their names."—*Neal*, vol. 1, 105.

In none of the College Chapels in our Universities are there anything but moveable Pulpits; neither have we in Parish Churches any whose date can be traced beyond the era of the Reformation. The Romanizers are endeavouring to bring things back to the same state, and to persuade the public that the Sermon is a part of the Communion or Altar Service: and many of them omit altogether all prayer before their discourses, and turn round from the congregation to make a low reverence to the Table or Altar, with a form of ascription after the manner of a Mass Priest; and, in fact, they try to imitate all the fashions of the Church of Rome. And this is done in direct contravention of one of the canons, which not only prescribes at some length the nature of the



Prayer to be used by all Preachers before their Sermons, but sums up the whole thus—ALWAYS CONCLUDING WITH THE LORD'S PRAYER.

There is one Church, St. John the Evangelist, called the Iron Church, situate in the outskirts of Oxford, where they have never had a Pulpit since its first erection; and the Sermon, whenever there is Communion, is delivered from the Septum in the centre of the Altar: but at other times from a low desk placed just below the steps of the Septum, on the south side, in order to familiarize the people to the Popish mode of conducting worship: so that by addressing the congregation from the Septum, where of course no black gown could be worn, they would thus invest the ordinance of preaching with a sacramental or sacerdotal character, as if it was a part of the Communion office. The alteration lately made in the time and place for publishing the Banns of Marriage in the diocese of Oxford, (in consequence of the Bishop's last charge), which has caused so much consternation in the country generally, seems to be tending to the same object; for great efforts have been made to convert the marriage ceremony into a sacrament, and to divest it of everything that could identify it with the civil laws of the land. For this reason we are not surprised at the introduction of the fashion of marriage by Banns instead of License among the gentry; inasmuch as they would insinuate that the latter was as it were a quasi godless or secular procedure,—and the a-moving of the publication from the desk to the inside of the altar-rails would be more in accordance with sacerdotal prestige.

**THE SEDILIA.**—"Three seats for the Priest, Gospeller, and Epistoler, during the celebration, consist of arched recesses, constructed in the masonry of the south wall of the Chancel, within the sanctuary. They are either level or graduated, following the steps of the altar, the highest seat being nearest the east end."—*Direct. Ang.*, p. 10.

N. B. These were destroyed at the Reformation, or built up into the wall, being unmistakeable in their connection with the superstitions of the Popish Mass ceremonial, and indispensable to the ritual of Romanism.

**SURPLICE.**—"A loose flowing garment of linen, with expanding sleeves, worn by ecclesiastics of all ranks. The old English surplice reaches well nigh to the feet, it is very full, and has large broad sleeves, with a round hole at the top, large enough to let the head go through with ease. It has no kind of opening in front, not even a short slit above the breast, thus needing neither tie nor button to fasten it at the neck."—*Direct. Ang.*, p. 27.

N. B. This, of course, means the *Popish* Surplice, not that of the Church of England. For it may be as well to bear in mind that, generally, when in the *Directorium Anglicanum* we read of anything as being *Old English*, that it means ante-Reformation, or Popish articles or fashions; the *Directorium* itself being for the most part a close translation of Popish documents, and a studious eschewing of everything Protestant in its distinctive use.

"It is a curious fact, that the only ecclesiastical vestment which has been practically retained by the Anglican Church, and the

antiquity of which is loudly vaunted, is not, in its present form, primitive, but a comparatively late declension from the girded Albe."

—*Pugin Gloss*, p. 199.

With respect to the Surplice, even during the Primacy of Archbishop Laud, in the reign of Charles I., it should be noticed that the Gown, not the Surplice, was the habit for sermons or lectures, and the Puritans objected to the Gown, inasmuch as they adopted the Geneva Cloak, or fur gown, in the pulpit. The dropping of the Gown in our own pulpits, and the wearing of the Surplice, may be attributed to the state of the Clergy at large during the greater part of the last century, when they left off the Cassock as well as the Gown, and then, of course, the Surplice alone remained to them for their official or ministerial dress, which was provided by the parish. The habits of the Clergy were then so low, that it was not likely that their congregations (except in large towns) would, for the value of their discourses either in quantity or quality, care whether the surplice or the gown were in fashion. We could have no more conclusive evidence of the correctness of the view I have propounded than the specimens of the sermons which were preached throughout the land, when all the doctrines, though reputed to be evangelical, were such as any Deist or Socinian might have conscientiously subscribed to and preached. They could not be suspected of being men of the black gown, for neither Puritan, Calvinist, nor Reformation principles could be discovered, except in very rare instances indeed. Wesley and Whitfield did not relinquish the Gown and Cassock, except when they were unable to cope with the violence of an unruly mob. But John Wesley would have been as unwilling to dispense with his Gown, Cassock, and Bands, as the Bishops of our own day would have been loath to appear at any of their functions without the Chimere and Rochet; and no one can now be so ignorant of evangelical doctrines as to deny that Wesley, to say nothing of Whitfield, was nearer to the doctrines of our Thirty-nine Articles—(those forty stripes save one, as the Romanizers call them)—than the great average of the Clergy who ministered in our Churches during their itinerancy throughout the country. It was for preaching the doctrines of grace, that they were stigmatized by the name of Methodists.

#### PREACHING-GOWN.—See p. 5.

The dress in which not only the ministers of the reformed Church of England, but of all evangelical bodies, have appeared in the Pulpit and at Lectures, and often called, by way of contempt, the Geneva gown; but now it is stigmatised as a Popish innovation introduced by the black Monks. For the black preaching-dress is held in great scorn by the Romanizers; not, however, because it is of Roman origin, but because the Papists do not appear in it at any of their functions, unless it may be perchance on Good Friday or at Masses for the dead, and at Funerals; it being only known as part of their academical and ordinary costume; whereas at the Reformation the black Gown, Cassock, and

Bands, with the square Cap, were adopted as the regular clerical dress and as the most suitable attire for sermon or lecture.

"The office of the preacher was identified rather with the ordinary dress, or the habit of the Friar or Doctor, or Master of Arts. The Sermon in the University Pulpit, or at St. Paul's Cross, or at any other like place, was preached, not in the surplice, but in the gown and habit. And so also in regard to sermons preached in Churches: as the friar would come in his proper habit, so would the preacher in his university habit, or gown, with his hood; both alike being part of his own proper dress, and therefore not provided by the parish."—*Harrison on the Rubrics.*

*Gowns, Hoods, &c. in Scotland.*—"As to gowns, commonly, but I think on second thoughts erroneously called Geneva Gowns, they were undoubtedly worn after the Reformation as signs of academical degree, not of any ecclesiastical status: the idea of distinctive ecclesiastical dress being in the minds of my countrymen strongly associated with Popery. The gowns worn had generally a small velvet cape, and frogs of silk tassels down the front. Some few are so worn still; more frequently, however, they are without any ornament; and sometimes, instead of the long open sleeve, closed at the wrist, which we call Bishops' sleeves. I have incidentally lighted on an Act of James VI. (1605) prescribing that all ministers of the word should dress in black gown and becoming clothes. Beyond this I am not aware that there is anything on the subject, and I do not believe there are a dozen men in our church who have heard of the Act."—*Letter from Scotland, Feb. 1867.*

## TIPPET.

As the Tippet has so long been out of use in the Church of England, it will require such a notice to be given of it as shall distinguish it from any of the sacerdotal vestments with which it may have been confounded: for some imagined it was only another name for the Stole, or Scarf. The Tippet was originally a sort of Cape, covering both the shoulders, and it varied in size according to the dignity of the wearer, and has no connection with either the Hood or Scarf, being also secular in its character, and was formerly worn in various colours, but since the Reformation it has been always black. It is still worn by the Proctors and Pro-proctors and until lately by the University preacher. It hangs down behind, under the left shoulder, fastened by a button having the appearance of a wedge, its length being nine inches: it is folded up and tacked together to prevent its flying about; when opened it would form one third of a circle, so that three would make it a complete Cape. During the latter part of the last century (as we learn from some old prints of academical costume that are preserved), it was suspended by two buttons, and more folds; so that it was most likely double, if not more than double, its present size,—being worn instead of a Hood, and distinguishing the graduate from the non-graduate by its material, as it was in the former case of silk, and the latter of stuff only. At Cambridge the Hood is worn folded up like the Tippet, as a badge of University office, in the same way as the Tippet is at Oxford; but it is never unfolded. And that it was in shape and originally worn like a Cape seems sufficiently clear, for we find it referred to in an old document bearing date 1567, thus: 'As the Aldermen are known by their Tippets, and the Judges by their red Gowns, and sometimes they wear Coifs.' So that we need not object to it as having anything to do with the Ritualism of the Romanist. It is referred to in the Canons as to be worn over the Surplice by both graduates and non-graduates in the services of the Church, but only by graduates with the Gown at sermons and lectures, &c., the non-

graduates or literates having to preach in gowns without any tippet.— See canon 74. From the photographs I have seen of some Ritualists with their Tippets on, I conceive it to be almost a fac-simile of those worn by the Black Sisters of some of their Institutes.

## WINE.

Pure unmixed wine is never used by the Church of Rome at the Mass, because they consider that the Chalice is to be the receptacle of water and blood flowing out of the wound in the side; and such also appears to be the view entertained by the Romanizing faction, for we find in the *Directorium Anglicanum* instructions given to place the Chalice so that they make believe that from the figure on the cross shall flow blood and water into it: and one of the illustrations gives a side view of their Priest at celebration, with the Chalice so placed on the Altar, as if it was to receive the gushings forth of the water and blood from the Crucifix above. It was on this account that Archbishop Laud, in his Romanizing tactics, provided the Tricanale, in order that the water might flow as it were in trinity into the Chalice, before its elevation by the Priest; and that special sanctity might be imparted to the holy water when used in sprinklings, or poured into the Font.

By inspecting the accompanying print, which forms part of the Frontispiece of the *Directorium Anglicanum*, the reader will be able to form a better idea of their histrionic tactics at the Elevation of the Cup; but before the Elevation, the Chalice is placed or held lower down to the right of the Crucifix, and is represented by a small etching, which gives a side view of a Priest in the act of holding it in that position.





## WAFER, OR BREAD.

Previous to the reception of the wafer, the communicant (in the Roman Mass office) carefully wipes his tongue with a linen cloth or napkin, as no one but the celebrant is allowed to touch with the hand any wafer after consecration.

"When the Priest is pronouncing the words, *HOC ENIM EST CORPUS MEUM*, the communicant, putting out his tongue, reverently receives a *small wafer*, with the image and name of Christ stamped upon it, which he is directed not to masticate, but to allow to dissolve in his mouth, that no part may be lost by adhering to the teeth."

Now whether this practice has become common among the Romanizers we have no means of ascertaining, but where they can they encourage a non-natural or passive reception of the bread.

"Come not with thy wrists extended, or thy fingers open: but make thy left hand as if a throne for thy right, which is on the eve of receiving the king, and having hollowed thy palm, receive the Body of Christ, saying after it, Amen."—*Direct. Ang.*, p. 81.

The hands are to be so placed as to form a cross.



**ZUCHETTO.**—"It was an ancient custom to wear in choir the Priest's cap, or 'Birretta,' over the skull-cap (Zuchetto): hence it was usual, for the taking off of the two caps together at those parts of the service where, out of reverence to the Holy Name or otherwise, the head was bared for a short while, to sew the skull and square cap together, &c."—*Direct. Ang.*, p. 18.

How the Romanist must be amused at some of the ingenious expedients of our earnest churchmen to make people believe that they are correct in their ritualistic developments as orthodox Anglicans! And how annoyed the Romanizers must feel at their own imbecility when they attempt to do the thing in the orthodox and Catholic way. For instance, that, in most cases (particularly in the Diocese of Oxford), they can only appear in the black Stole, which is as decidedly uncanonical and outrè as black apparel would be at a wedding! and, that the only approach they can make to the proper display of the colours is by draping their altars in red, green, white, violet, or black, according to the traditional uses of either Rome or Sarum! Some of their altars (though most of them are but shams) have the different sets on at once. There are, I am told, at St. Giles', in Oxford, four or five antependiums or frontals over each other at one time, and these are shifted according to the days or seasons; and doubtless some of the congregation wonder why, when the altar is so becomingly dressed up, the ministers of the altar do not follow the fashion and wear the proper livery; and more especially when it has now become a fashion with the ladies to give the preference to those colours as most suitable for their own attire by changing it according as they are guided by the uses of either Rome or Sarum. What the feeling of the Romanists may be when they ponder on the anti-Catholic practice of giving the cup to the laity, it is impos-

sible to conceive; but it must fill them with horror when they hear of the daring act of inebriation, which is perpetrated by the very party now so boisterous for re-union with the East and West. But with many of their ways they must be exceedingly diverted, 'being fully aware that all their knowledge of their Ritual is but a smattering; and that unless they have either some Popish Priest at their elbow or some of their authorized manuals to fall back upon, they are likely to commit the most egregious blunders: as, for instance, not able to distinguish the difference between the Bishop and the Abbot—or the right hand from the left, as at St. Giles' Church in Oxford. I could not, indeed, but be amused myself, in looking up at the image of the genius loci in the chancel window, when, the other day, seeing the door open, I walked into the church; and I said to myself, 'Well, I wonder if, when they discover the mistake, they will apply to the Ordinary for a faculty to reset the Pastoral Staff of that gairish Abbot, lest it should mislead the simple ones, and dulia be paid to it as if it were some Bishop of their own canonization, and not the Patron Saint of a Parish basking in the sunshine of episcopal indulgences.'

"There is no difference in the form of a Pastoral Staff used by an Abbot and that of a Bishop: but the Abbot should carry the curved part of his Staff turned inwards to show that his jurisdiction was limited to his monastery, &c."—*Pugin*, page 191.

"Mitred Abbots carried the Pastoral Staff with the Crook in the right hand.—The Pastoral Staff is carried by the Bishop in the left hand."—*Direct. Ang.*, pp. 25, 26.

The people may well ask the question, which is right, Old St. Giles Abbot on the Banner, or Young St. Giles Bishop in the Chancel window?

Another popular error, which even Bishops who have studied Church symbolism are not preserved from, is with respect to the Lights on the Table or Altar, which are reputed to signify that Christ is the very true light of the world, and that, being two in number, they represent the two natures of our blessed Lord in the sacrament. Now all this might be very suggestive when taken in such a view, if only there were any truth in it. But Rome, from whom alone the symbol is borrowed, holds no such theory; and they who are well acquainted with the ceremonial of that Church assure us, that the number of lights is regulated by the official status of the chief functionary, inasmuch as for an ordinary Mass, when an ordinary Priest has to say it, the canon law requires that there shall be two lights; but when a Bishop is the celebrant, there must be four; and when a Cardinal performs the holy action there must be six burning upon the altar. So that those who come to mass can, as soon as they enter a Church, satisfy themselves as to the dignity of the celebrant, and the Romanist cannot but be amused at the credulity of our Ritualists when they thus interpret their symbolism and deprive it of its genuine significance, which has no reference whatever to Christ as the true light of the world, and still less to his two natures, human and divine.

Having already alluded to the peculiar features of this Ritual Pest as a highly contagious disease, just as capable of being mapped out in its course and ravages as the Rinderpest itself, I consider that I ought not

to forego this opportunity of supplementing a few particulars to serve as a clue to others to follow it up, if so disposed, by more ample details.

I was alive from the very first to its real character, and even before the *Tracts for the Times* had been originated I anticipated the symptoms which are now threatening the very existence of an Established Protestant Reformed Church.—See *Popery of Oxford*, 1832, p. 10, p. 15.

“In the year 1830, there arose a difference between the Provost of this College (Oriel) and some of the Tutors, on the subject of their exercising another prerogative besides the usual offices of tuition and literary superintendence. Upon the Provost's refusing to allow their claims, the Rev. J. H. Newman and one of his colleagues, the Rev. R. H. Froude, resigned the offices they held as College Tutors.”—*Key to Popery*, p. 26, 1838.

This was the first indication of that pestilent virus which has ever since been so fatal in its ravages: and nothing more need be brought forward by way of introduction than to notice, that it was owing to the peculiar influence of the Rev. John Keble, one of the leading Fellows and Tutors of the College (whose *Christian Year* was published in 1827), and the Rev. Blanco White, a converted Romanist, admitted into the College some years before, that these principles took the particular form which they afterwards exhibited. Accordingly we must draw attention to the fact, that those first-named individuals, the Rev. Messrs. Newman and Froude, neither of them enjoying a healthy state of body, were induced to visit various parts of the Papal dominions: while the Rev. E. B. Pusey, another fellow of the same College, for the benefit of his health, had been also visiting Germany. Upon their return we soon find that the malaria of the Pontine marshes, the nondescript fogs of the fatherland of all heresy, begin to develope their miasmata in a new diagnosis, the character of which, until very recently, no single name has been sufficient to determine—sometimes it was called Tractarianism, sometimes Puseyism; but now it seems to be known better as Ritualism, or rather the Ritualism of Romanizers: inasmuch as Dr. Pusey has lately ranged his own name under the banner of the English Church Union. During the travels of these ex-Tutors on the continent, materials were being prepared for carrying out the theories which were engendering in their minds. Hymns were manufactured, and subjects for tracts and essays carefully digested; and various expedients for the spread of sacerdotalism duly taken into consideration; and by the help of the *British Magazine*, Newspapers, and the *Tracts for the Times*, the party gained a footing with the public. Mr. Newman, by his preaching at St. Mary's Church, of which Parish he was the Vicar, indoctrinated the Members of the University with Church, or rather sacerdotal, principles; and by early Services and the early Communion, introduced a new Ritual, which was first initiated at the new Church he built at Littlemore, in 1836. For that edifice was constructed from outlines and plans sketched out for the architect by an amateur friend of his own, the Rev. R. H. Froude. Their sojourn in the Papal states having doubtless prepared the way for the adoption of all Roman symbolism, the Church was so constructed that it might be afterwards enlarged, and serve as a model for that particular style of Church architecture which they were then

plotting to introduce. It was, in fact, the very first Church in modern times that was ever consecrated with a **STONE ALTAR**, a **STONE CROSS**, and **CREDENTIALIA**, &c. (see pp. 63, 64 *supra*.) That Altar, however, was not like those stone Altars which they now set up, with legs underneath, but an Altar Tomb, such as Rome delights in and holds in the highest veneration as a depository for some relics of their saints, &c., the presence of which relics constitutes the very essence of its sanctity. Whether they brought back along with them, on their return from their visit to the holy places, any such relics for that purpose, I never heard; or whether on that Altar the five Crosses were duly incised at its first erection, I had not the curiosity to investigate, on my visit to the Church in 1837. I was indeed myself at that time in entire ignorance of the peculiar nature of those superstitious adjuncts. But those who have studied the subject cannot but be aware of all this. For where the Romanists have stone Altars and not Altar Tombs, it will be seen that they have some Chest or Box underneath for the preservation of Relics, which are sometimes even imbedded in the slab itself. Some of the Tables in the Oxford Churches are constructed very oddly with something like a tomb or chest underneath; while others are open below,—for they are aware that Altars with legs are quite as orthodox in reality as if they were made of solid masonry. Some have wooden legs in front and stone ones behind, or resting upon stone brackets, according to devices of the artist, or the plasticity of the consciences of the clerical staff. By a reference to Pugin's work it appears, that for those open Altars (such, for instance, as those in the Oxford Cemeteries, St. Thomas', &c.) they have a shrine or tomb for the relics underneath; but in the solid or tomb altars, the relics are not honoured with a separate shrine. Pugin gives two illustrations by way of specimens, one open, supported by legs or pillars, the others like an ordinary tomb. The shrine beneath the open altar is divided into five compartments like the altar-tomb just inaugurated, or dedicated, or consecrated, by the Bishop of Oxford, at Bloxham, which has its crucifix and two figures over it, a sketch of which is given in the pamphlet lately published, called 'The Position of the Bishop of Oxford in reference to Ritualism.'

"Stone Altars were occasionally used at a very early period, but they were not enjoined till the sixth century, and these were generally open, consisting of slabs supported by pillars, beneath which the relics of the saints are deposited in small shrines. Altars may be constructed of four stone walls supporting a stone slab, with a frontal of embroidery, chased Metal, or mosaic work. It is necessary, however, in constructing an Altar of this description, to leave a hollow space in the centre, and to bore apertures for the admission of air. The wall behind the Altar may be enriched by niches filled with sacred images, or garnished by a low Reredos, called a super-altar, made of oak, gilt and panelled; or of precious metals, ornamented and jewelled."—*Pugin*, p. 2.

"Every altar-stone should have five crosses incised in it, one in the centre, and at each corner. A small cavity to hold relics is now worked in the stone, but this does not appear to have been the case with the ancient Altar-stones."—*Pugin*, p. 197.

There are also some particulars connected with the early stages of this epidemic which may be quite new to many in the present day, though they were well known to those who were contemporaries with the original conspirators: as, for instance, that the Rev. F. E. Paget, M. A.,



one of the Chaplains, and the right hand, as it were, of the late Bishop of Oxford, did more for the spread of those principles than perhaps even the *Tracts for the Times*. He was, if not the originator, one of the earliest writers of those Tractarian novelettes which had such a wide circulation, and were the means of enlisting the sympathies of the weaker sex on their side. There has been nothing in the whole movement which tended so much to the poisoning of the minds of the young people of that generation as those *quasi* religious romances; and in their bitter, scurrilous, and almost personal attack upon those popular preachers of the day who advocated the doctrines of Cranmer, Ridley, and Latimer, one of them has handed down to us a specimen of lampooning which is unequalled in the literature of the 19th century. Now, whatever effect these may have had upon the Brotherhoods and Guilds of the present generation, we may without exaggeration affirm that they have been the prolific seedplots of nurseries which have trained so many of our warm-hearted maidens for Sisterhoods, differing only in name from those peculiar to the institutes of apostate Rome.

It may be here noticed, that such was the zeal and the liberality of Dr. Pusey, that he was reputed to have supported, in whole or in part, some young men, during their university career; and at the time when the *Key to the Oxford Popery* (in 1838) was published, a house had been engaged in St. Aldate's parish, opposite to his own lodgings, in which some of them were lodged and disciplined: but owing to the publicity given to those tactics by the said pamphlet, and from a dread of the name by which their hall must have been designated, that plan was abandoned, and they were thenceforth billeted upon Colleges or Halls as it might best answer the hopes and expectations of their munificent patron. The premises alluded to are now said to have passed into the possession of the Romanists, who are about to convert them to some educational objects. It will be necessary also to bear in mind, that there are various places in the Diocese of Oxford where the system has been earnestly entertained, divested of those extravagancies which have marked its progress in other dioceses, such as Wantage and Clewer, as well as the parish of St. Thomas-a-Becket, in Oxford. So that we need not be surprised at there being so many as 2000 churches where the lights of the ante-reformation dark ages had re-appeared: for those localities have been notorious as places where young clerics have been carefully drilled for spheres where they might carry out more maturely those elements of sacramentarianism which are kept as it were in abeyance in the Diocese of Oxford. In all those localities the stream seems to be as deep as it is smooth and placid, well meriting the high eulogy of their diocesan. The Parish of St. Thomas, in Oxford, has long been celebrated for the privileges it has, ever since the year 1842, afforded for those who, holding all Roman doctrine, are willing to avail themselves of services where the essentials of sacerdotalism are to be had, without those gairish adjuncts which are to be found in the more precocious districts. The remuneration of the Curates and assistants being probably so very small that they are glad to avail themselves of any opening where they may enjoy a greater facility for histrionic action and vestimentary display.

Wantage, however, is the High Place of the Diocese, with its large Church and magnificent Organ. There are three or four Curates, whose chief or possibly only remuneration for services is reputed to be, that they are fed at the well-supplied table of their far-famed vicar; and even scions of noble birth consider it a privilege to be under the tutelage of such an experienced teacher. They have the Litany with the organ and full choir as the closing service for the Sundays in that Church. For it seems as if the Ordinaries in the diocese of Oxford, whatever their actual powers may be, are ready to fall in with any suggestion that may be made to them by clergy of that stamp. But to have the Litany used at such an hour [7 p.m.] was surely never contemplated by those who framed our liturgical offices? neither do the Canons authorize the Ordinary to do more than determine the places where the Litany is to be said or sung: and it seems to be very hard if any such licence for fixing the time and mode of performing of the service is legally vested in the Ordinary, that the wishes of the inhabitants and congregations of the respective parishes should not be consulted, rather than the fond fancies of their ritualistic pastors. There might possibly be some plea for a Choral exhibition at a Wedding, but the solemn Litany of the Church of England, jubilant with the voices of singing men and singing women, in our parish churches, accompanied by the incessant drone of of a deep-voiced organ, seems quite out of character. Who could conceive that spiritual worship could be going on where any such mediævalism is encouraged? The people may well cry out, that 'it is just like going to the play, or to some musical performance.' With respect to Clewer, there can be no doubt as to Ritualism being in favour there, when the public prints draw our attention to the spectacle of the Benediction of an Hospital there on last St. Andrew's Day, when two Bishops took the principal parts in the ceremonial. They had a grand processional display, with forty Sisters in black, and a full choir; with the warden, subwarden, and forty-eight Priests (several in Cassocks and Birrettas), chanting as they moved along; and the Bishop of Oxford sanctioned the whole by giving the Apostolical Benediction after the prescribed fashion of the Western Episcopate, with his fingers extended, as described by S. G. O., and the Crozier or Staff-Pastoral duly balanced in the other hand. These three long-established Ritualistic Stations have, during the last fifteen years, been giving forth not less than fifty or sixty curates, either licensed or unlicensed, who have been carefully taught and disciplined so that they might carry out their principles in places uncontrolled by the idiosyncrasies of an Oxford regime. Some possibly may have straggled to Rome, others to find a temporary retreat in Scotland, some to crop up as Wardens of Houses of Mercy, or as Chaplains to Sisterhoods or Guilds, &c., while a few may remain unattached, with no regular sphere of duty, but ready helpers in all places where such services are in request. Wantage has had the honour of being a foster-mother to a Mackonochie, whose praise is now in all their churches! while St. Thomas-a-Becket cannot but rejoice in the happy memory of being the first to welcome an Orby Shipley, whose ritualistic edito-

rial preeminence has been signalized by two Bishops becoming sponsors, in solemn conclave, to that extraordinary ranting of his called 'The Church and the World.' It will not be difficult to draw the inference from such notices as these, that the spread of Ritualism in so many parishes and districts is not so hard to account for, but that it is rather a matter of surprise that its progress has not been more extensive throughout the country.

To give even in sketchy outline an adequate idea of the advances made by this contaminating pest, were quite a hopeless task. It must suffice, therefore, to point out a few of the principal channels through which its course may be traced; it will then not be so difficult for others, if so disposed, to follow it out. With respect to how many Brotherhoods, Sisterhoods, Nunneries, Monkeries, &c. there are already all over the kingdom, it would require a very large calendar to furnish the details; and then to point out the various Schools and Colleges which are connected with the same, would require much more elaborate research. But Radley was the first Collegiate School where the non-natural interpretation of Fasting, Confession, Penance, and Absolution, was so successfully essayed and palmed upon the public by high episcopal sanction as only carried on according to the sober principles of the Church of England, and according to the rules of the Book of Common Prayer. It has been, indeed, a wedge smoothly polished, with its edge more delicate than the finest maiden hair, and manipulated by hands that even Rome herself would not scorn to welcome among her cleverest artistes. Other educational establishments of a similar nature have followed in that wake, which need not be enumerated, and since then they have been preparing *decoys for the middle classes*, after the model of one in the Diocese of Chichester, with the same pretentious vaunting of Church of England principles in strict conformity with the Book of Common Prayer—where, as they avow, the Fasting was not Romish, the Confessions not compulsory, the Absolutions and Penances duly administered, though not by Popish Priests: for such were the characteristics of their educational curriculum, so far as they were willing to inform the public of the nature of its constitution. With such indicia of the progress of this miasma to look back upon, we cannot be surprised at the spread of the contagion, or consider that it has been over-rated, when so many Churches are said to have lights burning upon the Altars, as stated in the *Directorium Anglicanum*. And I could not but feel startled when, in the House of Lords, I heard the Bishop of Oxford assert so significantly (in reply to that carefully-prepared extract) that it was no such thing: that there were nothing like 2000 Churches in which there were lights burning before the Holy Sacrament—for the editors of the *Directorium* never contemplated that any like construction could be put on those words; for they make a great distinction between lights used as symbols, and Candles burning—for there might be on those Tables even Candlesticks without Tapers, or Candlesticks with tapers unlighted. They themselves being fully alive to the fact, that the burning of the Tapers is only needful during the celebration and at the

Elevation, and not before; and they do not even think it worth while to point out to their readers, that the Ritualist looks upon Lights as equally symbolical whether on the Table or the Altar—or on the retable or super-altar—so that not a few of the contradictions by authority have no better foundation in fact than a commonly-received mode of popular expression, which nobody would think of quibbling over any more than they would when people apply the words rising or setting to the sun, moon, and stars, which, strictly speaking, is incorrect.

Neither should we be surprised at the extent to which this contagion has spread, when we take into account the enrolment of the names of their adherents on the Register of which Dr. Pusey was one of the Custodians in 1845, and which was set on foot doubtless to check the wholesale secession to Rome, then at its height. By the help of that Register they are able to hold direct and regular intercourse with one another, so as to act in concert on all vital questions. Whether the Brotherhood of the Holy Trinity (see p. 21, *supra*) is identical with that cabal, there is no evidence to shew: but when we are assured, by those who know all about it, of their regular meetings in Oxford to carry out their secret devices, we may be quite certain that it is an engine of power which has been plied to some purpose among the young students with whom those principles are popular. The Jesuits of Rome could not have been at work more efficiently, noiselessly, and covertly, than they have been at Oxford: and I expect that the Chancellor, Vice-Chancellor, Heads of Houses, and Proctors, to say nothing of the Bishop of the Diocese, know as little of them, perhaps less, than I do myself, who have not for many years had anything to do with the University. And yet it is no doubt a fact that, some twelve months ago, there were nearly 200 on the roll: so that, making allowance for such members as we may naturally conclude have gone over to Rome, we have reason to fear that the work which is carried on by these masked Jesuits of Ritualism is such as they know full well will not bear the light of day. What the Brotherhood stationed near the Iron Church, and the Home of Compassion, and other monastic seminaries in that locality may be, seems equally involved in mystery. But there are two at least now resident with the Incumbent, (whom they call Father) who are dressed after the fashion of some of the Popish Orders, and wear a Cassock with wide skirts—the Birretta—and a Cord round the waist, as their ordinary costume. One of them is from America, and the other has been a curate at both Clewer and Wantage: and of the American it is reported that he is, or is expected to be, appointed Curate to Holywell Parish, in Oxford. So notorious has this district become for its ritualistic eccentricities, that the *Pall Mall Gazette* has gone so far out of its way in recording the secession to Rome of an individual resident in that Parish, as to announce it with the following notification:—"Mr. Frederick Walford, &c, received at Oscott, King's Scholar, Durham, &c. &c., only lately abandoned the idea of eventually qualifying for Anglican orders,—an abandonment due in a very great measure to the ritualistic development and Romanizing practices adopted by the Clergy of Cowley, Oxford, the Parish in which his home is situated."—*Pall Mall Gazette*, May, 1867.



They have five Services at the Iron Church every Sunday, including two Celebrations, with extra ones on great occasions; and they have besides one Celebration of the Lord's Supper on every day throughout the year (Good Friday of course excepted): and being situated very near to the Roman Catholic Church in St. Clements, they afford advantages to ritualistic devotees, which even, if in fellowship with the genuine Church of Rome in Oxford, they might not be able to secure. And it is from such semi-Romish Penfolds as these that Oxford is to be furnished with Shepherds; while her own alumni are to be passed by as not of a sufficiently high caste for sanctuaries where Ritualism is yearning for the fullest development of its fancies!

An awful event which has lately occurred there will perhaps give some faint idea of the state of things generally. A respectable person, the wife of a small tradesman belonging to the congregation, expired on Easter-Day last, after partaking of a hearty meal, having previously attended at one of the early celebrations as well as the mid-day Service in the Church. She was, as the poor people express it, a 'good-living person,' or as the Ritualists would describe her, 'a holy woman,' having kept Lent according to their own regulations. Previous to the interment in the Parish Churchyard, her remains were brought to the said Iron Church, and kept there for about an hour, covered over with a Violet Pall, with its Red Crosses, &c., while a Service (not the Funeral Office of the Church of England) was performed, in order that the Holy Communion might be administered in the presence of the corpse, in imitation of, if not identical with, the Masses for the Dead in the Church of Rome. So that the *Pall Mall Gazette* has not been far out in the report it has furnished of the advanced state of Oxford Popery in the Cowley district.

It should be borne in mind, also, that the training and discipline at Cuddesdon, up to the time of that extraordinary visitation in the year 1858 (after which those radical changes were introduced into the constitution of the College), had been such as to warrant the expectation of the spreading of the principles instilled there. The very fact of the present editor of the *Directorium Anglicanum* having been one of its first alumni, and so long, as it were, the genius loci, was likely to affect the students in a way that neither the Principal nor Tutors could possibly neutralize by any course of public lectures, however orthodox and unobjectionable. Up to that date, from its first foundation in 1854, they had been familiarized to devotional exercises and ritualistic practices, to say the least of them, altogether novel and unsanctioned by the Established Church since the Reformation. No less than forty-seven names out of the entire number of fifty-four students, were appended to a document which was expressive of no dissent from either the principles or practices they had been brought up in while there: and that, too, after the grave rebuke administered by a Commission not likely to be ultra on the side of evangelical or even Protestant tendencies;—and some of these students, too, just ready themselves to back out of the system altogether, and quietly skulk off to fraternize with the Church of Rome!

Need we, then, be surprised that any Churches should be without lights upon their altars wherever these Cuddesdon students should have been appointed as the respective pastors?

There is another feature also of this highly-infectious malady which ought not to be allowed to pass without some special notice; I mean the encouragement of Retreats, in close imitation of the Romanists. I had heard of the uses made of such projects by the Church of Rome, and how that the subtle influence of the mental energy was brought to bear upon the physical sympathies of man's nature,—a process somewhat resembling what formerly was called animal magnetism, but now is better known by the name of Mesmerism: but I had not harboured any suspicion that such an object could be aimed at in those Lenten Services and spiritual Retreats which were becoming so general among the Clergy of our own Church. But rather more than a year ago, I was so situated that I was compelled to listen to a lengthy and interesting dialogue between a Black Sister of some Church of England institute, and a clerical Brother of the true ritualistic type, by which I was considerably enlightened on that point, and was staggered at the revelations then made, when I discovered the extraordinary influence which some of those clerics were able to exert upon the sensitive nervous temperament of the weaker sex, when brought into that state of passiveness, which those non-natural Lenten fascinations cannot but foster; and I then said to myself, 'Well, now I understand fully the subtlety of all that specious parade which they make about the Fasting, Penances, and holy duties so persistently recommended to their deluded partizans. Wise, wise, most wise are they, and wiser in their generation than the children of light.'

"A correspondent of the *Pall Mall Gazette* writes as follows:—The *Guardian* lately contained a letter from the rector of Chiselhurst, a well-known leader of the sacerdotal party in the Establishment, advertising a series of 'Retreats' for clergy, to be held shortly in various parts of England. Two of them were to be conducted by the Rev. R. M. Benson, incumbent of Cowley, and one by his curate, the Rev. C. Grafton. The former of these gentlemen is also Superior, and the latter a member of, the brotherhood of so called 'Mission Priests,' lately established in that parish, close to one of the entrances of Oxford, and within a few miles of Cuddesdon Palace. I presume, therefore, that in going about to different parishes for the purpose of conducting caricatures of what are technically known in the Roman Catholic Church as 'missions' (whence their title), or as they describe them, 'congregational retreats,' they act, if not with the direct sanction, at least not without the cognizance of Dr. Wilberforce. From what source are derived the method and principles upon which these missions and retreats are conducted may be gathered from a tract upon the subject, published by these *soi-disant* mission priests in a series entitled 'The Evangelist Library,' and bearing on its title-page the motto of 'Let that abide in you which ye have heard from the beginning.' One has only to compare the contents of this with those of a well-known Jesuit volume, entitled 'Manseca,' to see that their whole idea is a simple plagiarism, of course unacknowledged, of the spiritual exercises of St. Ignatius."—From the *Weekly Register*, June 29, 1867.

It may be a matter of surprise to many, that, ever since the apostacy of Mr. Newman and his contemporaries, so few comparatively of the Clergy have followed their example: but they who have given the subject due consideration are well aware that there are causes operating so as easily to account for that. It was Laudism that, up to that time, prevailed, and when those principles were followed out to their legitimate

consequences, it was discovered that Laudism was unable to supply that food for the superstitious cravings which the genuine sacramentarian element alone could satiate. It was then that the united efforts of the party were directed towards the disciplining of the younger clerics so as to fit them to carry out all (or at least nearly all) Roman practices, as they had already been sufficiently well schooled in all Roman doctrine; and having now established the Confessional, and ensured unquestioning obedience to the sacerdotal regime, they have contrived to keep them quiet, and insisted on the expediency as well as the great advantages of carrying out the main object, notwithstanding the necessity of *suppressing many of the externals*. The progress they have made in places where so much Church decoration has been introduced is, however, truly astounding. They have, by means of their Ara, or portable altar, contrived to beguile their followers so as to make them imagine that they partake of all the essentials of the Roman sacrifice, with the additional privilege of partaking of the cup, which is withheld by the Church of Rome from their laity. Some of them are not at all particular about wearing the Vestments, and hold back as long as they can do so without offending their congregations. In the Diocese of Oxford they have been most successful in that respect: but, taking advantage of the state of health and the over-taxed energies of the Bishop of London, they have overstepped all bounds in that diocese, so that the principal abettors of the movement are at their wits' end to know how they may much longer keep things at all in place: and Dr. Pusey, to pacify the rising storm, has joined himself to the English Church Union, and is doing all he can to check the advance of genuine Ritualism, and repudiate much of the symbolism which in their published documents they have enjoined. And he has now, at last, candidly admitted that it was only a matter of prudence on his part to discourage the use of the Vestments, and that, twenty-five years ago, just before Newman deserted him for the Pope, they both of them exerted themselves to prevent the crisis which he now makes a merit of necessity to succumb to.

"It is true," are his words (as reported in the *Church Times*, June 22, 67) "that a great many years ago—five-and-twenty years since, I believe—Dr. Newman and myself were concerned in preventing a Chasuble from being worn. All this is perfectly true, but it was entirely as a matter of prudence—as a matter of faith there is of course not the slightest difference between the Ritualists and ourselves (Loud cheers.) The sole practical difference was, that we taught through the ear, and the Ritualists teach also through the eye (cheers.) They on the principle

'*Segnius irritant animos demissa per aurem,*  
'*(Quam quæ sunt oculis subjecta fidelibus.)*'

And I may say that, from what I hear of their congregations, it would seem that teaching through the eye has a very great effect upon the soul. (Loud cheers.)"

It is truly a pitiable state of things, and something like order and decency must be provided for. In the Roman use everything is prescribed to the very letter; but among these busy coteries all is change and variation; and congregations are attracted and kept together from the very fact that some novelty is in store for them. Where the eucharistic vestments have been introduced, it will take a very long time before the spectators are able to satisfy themselves as to the mode in which the

performance is carried on; but when every look, gesture, position, and adjustment of drapery and vestiture has been stereotyped, the novelty being over, the disgust at having to witness the same thing without any variety, will cause a reaction, and attendance at the ceremonial will be looked upon as a sore infliction. At present there is enough to exercise the curiosity of the people, and keep them incessantly on the *qui vive*; and the time that must be consumed by all the staff, in order that they may be correct in their respective parts, must be considerable, for even with written instructions, the task is a very trying one. I have lately got possession of ■ work I had for some time heard of, published by the Bishop of Oxford's photographer at Oxford, which is full of the most curious and unique specimens of histrionic ecclesiastical clap-trap conceivable; and did I not feel assured that it was little more than a close translation of the Romish genuine devotional exercitations, I might have concluded that the compiler was either gone out of his mind, or that he was writing for a class of full-grown babies, to amuse them. The lengthy details that are furnished on the subject of Incense, beats everything I ever read. I could almost imagine that the magical circles and incantations of heathenism were being encouraged in our very Churches! or that the Mesmerist and Kinesapathist were in full exercise of their respective arts. The manipulation of the Thurible was not less intricate than the plying of the needle or the shuttle in the lady's or the weaver's hand! There were the single passes and the double movements, the right and the left gyration, the times that each had to be censured, the peculiar postures to be attended to, &c. So that, after the perusal of that work, I was by no means surprised that this Incense Mania had excited so much public clamour. The *giving Boat*, the reverse passes, and sundry cant terms that were employed in describing that part of the ceremonial, was something that surpassed anything I could have conceived compatible with the solemnity of religious rites or divine worship. The *Directorium* is absurd and ridiculous enough in many of its prescriptions for clerical performances, but this beats it altogether. The position of the thumbs, the elevation and the depression of the eyelids, the gait of the feet—whether the right or the left foot is to be first or last—with the care to be taken in genuflecting, so as not to crumple the silks or satins, the modesty of the glances of the eye, together with the constant espionage of the Master of the Ceremonies,—all these were so quaint and original in their very nature, that one could not refrain from exclaiming, 'Well! what may we look for next?'

"Priests—should fast from midnight, and it being a *physical* fast not even liquid should be taken. If it be a mid-day celebration, much exhaustion is saved by the Priest rising late."—P. 11.

"The Stole may be folded in four parts and laid across the Chasuble, or the ends of it may be placed on each side of the Chasuble and the top across it. The Maniple is to be arranged so as to form a cross with the Stole. The Girdle either across the Maniple and in four, or in the shape of a circle or an M.—P. 14.

Quere: Is this intended for the Mariolaters?

"Priests, on vesting and unvesting, should only kiss the crosses on the Amice, Maniple and Stole."—P. 15.



"The Birretta should always be worn in procession *when the sacred vestments are used*, but not otherwise. The Priest should be careful to take it off when he kneels, or stands to read, or sing, or be incensed. He may wear it when he sits down, but should take it off before he rises from sitting."—P. 16.

"The Corporal should on no account be handled by laics, unless a special permission be given, which permission is not unfrequently accorded to sacristans. Before giving them to be made up, they should be washed by a cleric in Holy Orders, first in lye and soap, and afterwards twice in common water."

The Rev. Mr. Hunt's attention might be invited to the above, as an apt rejoinder to his coarse and vulgar tirade against the Protestant Episcopate; for if they are, *de jure*, lunatic washerwomen, there can be no doubt but that the whole sacerdotal staff for which these cautels are carefully digested, are, *de facto*, lunatic washermen!

"These different ablutions ought to be thrown into the Piscina."—P. 19.

"There is no satisfactory authority for the use of the stole, except in *administering* the sacraments, and for benedictions and at funerals. It is sometimes worn during preaching."

"Priests not to stare about them—whereas their eyes ought to be cast down, and they should walk with a grave and modest deportment."—P. 21.

"It is recommended that he advance the right foot first, if he goes to the Epistle side, and the left if he goes *from* the epistle side to the centre of the altar.—By this means he will arrive at each side in three or four steps, which he will extend or contract according to the dimensions of the altar."—P. 25.

"When he makes the sign of the cross on himself the palm of his hand is turned to his face. When he makes it on others, or takes anything, *the little finger of the right hand* is directed to the persons or the objects he blesses."—P. 23.

"Many priests in holding the hands joined, place the left thumb over the right. It is an error.—The hands joined are held a little below the breast, and the right thumb during this position is crossed over the left (except from the consecration to the ablution); the other fingers are extended and joined in such a manner as to admit no interval between them, and the elbows recline gently against the hips."—P. 30.

"He should not omit, when beginning the Gospel, to make the sign of the cross with his thumb on the beginning of the text, and on his forehead, mouth, and breast, having said it, he should raise the book and kiss the commencement of the text."—P. 31.

"The server should be instructed to kiss the cruets before presenting them to the celebrant, and on receiving them; and it is proper for the deacon, on presenting anything to the celebrant, to kiss first the object presented, and then the celebrant's hand. On taking it back, he will kiss first the hand and then the object. This rule applies to the Paten, Chalice, Incense-spoon, Thurible, Birretta, &c."—41.

"The celebrant should first incense the oblations, making over them with the Thurible three crosses, and then round them three circles, the last in reverse order."

"The cross is incensed with three double movements.—He should place his left thumb through the ring of the small cover, allowing the censer to hang thereby and catch the chains with the right hand near the large cover, letting the chains pass between his ring and smallest finger."—P. 43.

"The Priest, on turning towards the people, should be careful to turn from the left to the right, and return from the right to the left.—When turned towards the people, they should avoid staring about them; they should have their eyes modestly cast down."—P. 48.

"It is recommended only slightly to break it [the bread] towards the bottom part, so as to present it at the elevation undivided, for the adoration of the faithful. It will afterwards be divided into three parts."—P. 51.

"The Master of the Ceremonies with the Bell."—P. 55.

"Many Priests, in genuflecting, remain so long on the knee, that they not only distort their person, but often do considerable injury to their vestments by overstraining the silk or embroidery."—P. 56.

"In the order of ablution—the water should exceed the wine, in order to neutralize the sacred species."—P. 61.

But after all, it is not even the singular and grotesque habits and ceremonies introduced into public worship that is the only grievance, but the manner in which they have been foisted in. In the Roman Ritual, as also in any civil ceremonial, there is an investiture and a legal qualification secured to them when the members are inaugurated into their respective spheres. From the Cleric up to the Pope, the symbols and the vestments, &c., are all of them distinctly set forth, and duly adjusted on to the person. But not one of all these novel vestments and symbols by which these our ritualistic bravadoes stalk forth in processional array, can be singled out as handed to them by any autocratic or even recognized authority whatever, from the petty Stole filched by the Deacon, to the ponderous Staff Pastoral defiantly wielded by the Bishop, they are, one and all, contraband articles, which have been prohibited by royal mandate for centuries in Protestant Britain. If we are to wear such dresses and carry out such ceremonies, let us see that it is done with that deference to order and decorum which becomes a nation boasting of such a high degree of civilization. But let us not be left to the fanciful megrims of a dissatisfied and half-caste clique of clerical dissenters, who are trying some new development of tawdry ceremonial day by day. If the Crozier, Pastoral Staff, and Mitre, are symbolical of official dignity and preeminence, let them all be provided for—I will not say how—but let it be done by competent authority: as it is, the movement has been upward, as all Radicalism must of necessity be—the Deacon setting the first example, and the Bishop the last to come forth, though still in semi-official panoply. He will not be able to sit becomingly on his faldistory until the Mitre has been added to the episcopal habiliments. Whatever the government, or Her most gracious Majesty, may think of the assumption of the Staff as being ill-assorted with the civil mace, it is not likely that they will quietly look on and permit the Mitre of Episcopacy to overtop the Crown Royal. At any rate, we must have some check put upon this free and easy ritualistic empiricism, for it is an evil which cannot but, at last, make itself felt at every joint in the civil body corporate; and when they become so daring as to bluster about *the dead body or silly old sham of the Royal Supremacy*—(sic) *Church Times*, June 1, 1867—it is then, one would think, high time for any government, however hybrid, to take the alarm: and it is nothing but reasonable that the common sense of the nation should insist on the summary adjustment of such monstrous and absurd anomalies which are now becoming so rife throughout the length and breadth of the land.

The anomalies of the Ritual of many churches and districts are scarcely conceivable. We have to witness in one diocese the Curate summarily dismissed for elevating and adoring the elements and mixing the wine at the Lord's Supper, and then permitted to officiate *ad libitum* in another diocese; and we now read an account in the papers of a Bishop inhibiting another Bishop (titular) from ministering in his diocese for using the Invocation to the Trinity before the Sermon, in imitation of the Popish Clergy: while another of our Bishops (the Bishop of Oxford) does not scruple to do the same when he preaches in pulpits

where that practice is not novel, and the congregation not likely to be startled by such an act of reverence. The public may well look on in wonderment, and enquire what it can all mean, and who is to decide what is right?

The laity, moreover, are now becoming so much better instructed in sacramentarian lore, that it is no easy matter to discover what course can be pursued to keep them quiet much longer; and the present Bishop of Oxford will have to reiterate the notable aphorism of his predecessor that **THERE IS MORE FEAR OF THE DISCIPLES THAN OF THE TEACHERS**. For the schoolmaster from the ultramontane training institute has been most indefatigable in his vocation; and now the people who have been under such *directeurs* are beginning to discern the difference between the gilded bread-pill and the real anodyne, and will not put up with water and milk, or honey and sand, when they have once tasted the genuine article as supplied by the regular traders. They will begin, for instance, to ask awkward questions about the Absolution Dogma, and press Dr. Pusey, perhaps, to explain why he does not sit judicially with the three-horned cap of office and violet stole, in some honest and licensed Confessional Box, to give them the fulness of that purification which they boast of as enjoying who belong to the Church of Rome! They will be anxious to know also to whom he confesses himself, whether to the Dean of his Cathedral, or to the Bishop of his Diocese, that they may be assured that he is himself purged from that pollution which is inseparable from the filthiness that proceeds out of their hearts. They may also require some guarantee that their Confessions shall be strictly kept from any scrutiny, whether public or private; for they must be aware, from his bungling correspondence in the *Times* newspaper with S. G. O., that notes had been kept by him fraught with very peculiar memoranda of secret confessions; and they might very naturally thus address him: 'Well, Dr. Pusey, what ground have we for believing that when your lodgings in College shall bedismantled, your Confessional memoranda may not be sold for waste paper, as Mr. Mackonochie's were, which he left at Wantage, when he went away to carry out his ritualistic tactics in St. George's in the East and St. Albans? They might fall into anyone's hands, divulging secrets that we had considered entrusted to you alone, as standing in the place of God to us!' They will also, ere long, be on the look out for the other adjuncts of the time-honoured ceremonial, without which there can be no comfortable assurance that any of the functions and divine offices are performed correctly. They may possibly say, 'if the Vestments are anything, why are they not so put on that we may gaze on them openly, not under the Surplice, or concealed by a nondescript Chasuble? Why not, as is the practice of the Church whence you borrow them, allow us to see you robed out for the Holy Sacrifice? And if an Altar is a part of the ceremony itself, why should we be put off with the Ara, smuggled in so covertly, no one knows how? And if we have an Altar with its five crosses duly incised on it, why should we have any doubts as to its being consecrated? Let us have the Rite performed by

some *bona fide* Bishop, who is not afraid of being seen dipping his finger in the Holy Oil, so that each cross may be duly dedicated, in order that we may rest satisfied that the throne, on which the King is to be exalted in our sight, has been prepared for his reception? If holy relics (as Rome assures us) are indispensable, let us gaze on them ere they are incased in the shrine beneath the Altar, or imbedded within its tomb?

That such questions will be propounded is not only probable, but certain: and unless the teachers make it clear to the learners that all is done (*secundem artem*) according to the prescribed Order of the Ritual they have fallen in love with, we may be certain that neither Bishop, Archdeacon, Rural Dean, nor any other functionary, will be able to stay that Exodus, which is looming in the distance for those who have been pampered with contraband dainties from the fatherland of all idolatries. And soon will they be as voluble in their remonstrances as that unfortunate rustic, as described in the *Church of the World*, was said to have been, and will say, 'If you are not able to make these arrangements for the due performance of these solemnities, we must be off to the Church of the Pope, where there is no room left for any functionary to exercise his private judgment in any one particular. It will not do for us to hazard the safety of our immortal souls upon any such compromises as your hop-and-go-one Ritualism involves.'

Although attention has been invited to the Eucharistic Garments and Ritual, as specially connected with Popery, it will be as well to bear in mind that they are, as even admitted by Romanists themselves, either of Pagan or Jewish origin, and most of them borrowed from the costume and ornamentation of females, *e. g.* (1) The Amice, being a white napkin or kerchief, folded in a particular way, was the ancient head-dress of the heathen priest, and is worn at the present day by the women of certain districts in Italy; and this is appealed to by one of their own apologists, as a proof of the antiquity of their ceremonial, because it has this and other vestments in common with heathens and Jews at their sacrifices. (2) The Albe, was the under garment of the ancient Romans, made of white linen, and worn next to the person, being, in fact, what we should call a shirt, though much longer than any garment worn by the male sex. (3) The Stole was a portion of the dress of the Roman Ladies, and was worn just as the Scarf, Boa, or Sash are worn by females in the present day. (4) The Maniple was originally an embroidered handkerchief, which, instead of being kept in the pocket, was suspended from the wrist. (5) The Chasuble, or Casula, was the *Toga virilis* of the Roman gentleman, and was put on just as the ecclesiastics do now, so as to fall down in graceful folds around the person. It is the same in shape as that which forms the only covering of the savage in North and South America, better known as the Poncho or Indian Blanket. (6) The Cope was nothing else than the over-coat of the Roman, made of materials suitable to the season, being, as they still call it ecclesiastically, the Pluviale, to ward off the inclemency of the weather, as a protection from the showers and the cold.

It is for these, and such-like old clothes, that the women and men of



England are being worried and cajoled by a set of would-be Reformers, who have no taste for anything which is not raked up out of the cemeteries and dungeons of bygone ages!

It is very sad to have to dwell at length upon such a subject as this when we know that it is altogether a device of man, and that there is not the slightest authority for any one of these vestments or ceremonial details in God's written word, nor in the practices of the apostolic age; when we know, too, that the whole of the Mosaic ceremonial was consummated and had vanished away at the Death and Resurrection of the Lord Jesus, and that no Levitical rites could be performed by any even of the Apostles themselves, for none of them were either Priests or Levites; and the New Testament Scriptures are also altogether silent on the subject; so that nothing could be enjoined upon the Christian Church, except what was for edification, and might from time to time be expedient for the sake of decency and order in common worship. These Romanizers, indeed, have not the effrontery to lay much stress upon any such authority as Scripture might be supposed to supply; and where they do make an attempt, it is most ludicrous,—as, for instance, with respect to the Cloak left by the Apostle Paul at Troas, they say that it was the Vestment or Chasuble that he made use of for the Celebration of the Eucharist! And again, in reference to the Altar of which the same Apostle writes, in the Epistle to the Hebrews [chap. 13, 10], they make that out to be a material Altar, in order that they may justify their misappropriation of that word to the Table of Communion set apart for the celebration of the Lord's Supper in Protestant Churches. Some of them also pretend to have discovered, in the book of the Revelation other matters, which they say are in agreement, or identical, with their rites and fashions, but which no one acquainted with the object for which that wonderful book was written can conceive to be either reasonable or probable. But as there is so much ignorance prevailing among all ranks of society on the subject, the details that are now furnished may not be without their use to many who have no facilities of investigating them for themselves. The extract that I now give from a correspondence I have had on the subject of these our extravagancies in the South, from a devoted and pious Clergyman in Scotland, may be as timely and acceptable to some who may read this Letter, as it was to myself.—‘I do not wish to speak lightly of anything which others associate with sacredness; but I cannot help saying that, in the face of the solemn crisis in which we are placed, with new, and I think destructive, theories on Religion, Philosophy, and Politics, daily gathering more acceptance, this work about Surplices and Chasubles seems to me like a satirical comedy got up to cast ridicule on the whole matter.’

How far all this excitement about vestments and obsolete ceremonies may affect the prospects of the Established Church of this mighty empire, it is not possible for anyone to forecast; but there can be no doubt whatever but that it will be helpful to many among the spiritual worshippers, by leading them to examine and apply the various types and ceremonial vestments of the Mosaic Ritual to the blessed Jesus as the

fulness of the whole. That very much idolatry and superstition will be rife amongst us, is quite certain; but that so much facility should be afforded to the aiders and abettors of those mummeries, is mainly owing to the great ignorance of our congregations on the subject of the Old Testament History, and of the types and shadows it contains of the Levitical dispensation, through the preaching of our Clergy being so lamentably defective in those points: for only as we are versed in the Ritual of ancient Israel, can we understand correctly the great work of the Sacrifice and Intercession of Christ, of which this modern heresy in the Church of England is making such a blasphemous fable!

Although for some reasons it might have been desirable that this lengthy communication should have been, ere this, brought to a close, I feel that, in consequence of so many very important disclosures having been made since this letter was commenced, I could not lay down my pen without noticing a few more particulars that may well deserve to be taken into serious consideration now a crisis seems to be so nigh at hand. What will all this lead to? how will it end? has indeed become a most solemn question to us all; for if the innovations in our public worship brought in by Archbishop Laud led to the Great Rebellion and the overthrow both of the monarchy and the episcopacy of that day (the Heads of both Church and State being brought to the block), what may we not look for now, when we are infinitely in advance of the most elaborate Laudism, and Popery in its essence, and almost in its full details, is unblushingly advocated amongst us? If it be not checked by some firm and well-digested public measure, the consequences may be fearful even to contemplate. A nation which has once cast off the yoke of Popery has never been brought again under its iron grasp is an axiom that need not be strongly insisted on in the present day; for when Cardinal Wiseman visited our shores to claim England and Wales as the inheritance of the Pope of Rome, Dr. Newman himself boasted that 'it was the only instance known of a nation once lost to Popery being ever restored to it again.' For England was, from that time forth, no longer to be considered as the Pope's own Parish, *in partibus infidelium*, but as part of universal Apostolical Christendom, both technically and spiritually united under one head. That something must be soon done to keep the tainted Clerics from open anarchy, is very obvious, inasmuch as one of them, the Vicar of Frome, has taken upon him to censure, in the most personal manner, some of the Bishops, and the Bishop of Oxford in particular, for inconsistencies in their public acts; and more especially for his raid against extreme Ritualism, when he has gone so far himself as to assume the Pastoral Staff, while the Mitre, the true ensign of their office and the emblem of episcopal ascendancy, is still wanting. Without the Mitre sacerdotalism is no better than a headless effigy, but with it the impersonation becomes almost like life itself. The Pastoral Staff indeed, might be in abeyance, as it is rarely used except at the commencement or closing scene of the laborious functions of the episcopate, but the Mitre could never be dispensed with, as it is the most significant of all the symbols of mediation between the Crucifix and the Idolaters adoring before it.

Until very recently it was supposed to be altogether owing to the tact and popularity of their chief pastor that extreme Ritualism had been kept from breaking out, as it had done elsewhere, in the diocese of Oxford. For it might hitherto well have been likened to a motley group in the cage of the 'happy family;' but it has now transpired, that it is to Dr. Pusey, and no one else, we are indebted for this respite from clerical ultra ceremonialism; for, ever since the secession of Newman and his party, in their simulation of deference to episcopal idiosyncrasy, they have been only ruled by the secret espionage and tutelage of Dr. Pusey, who had discouraged the wearing of the eucharistic vestments solely for prudential reasons; but as to any real respect for the Bishop of Oxford, everyone who knows them cannot but be aware that it is all a pretence, they interpret him as suits their own views, and treat him accordingly. for in fact, when commenting upon his last charge, they are said to have expressed themselves as being now so far satisfied that he was *de facto* on their side (notwithstanding the strong language he used against them), because he held the doctrine of the Real Presence in the Sacrament. This they look upon as the line of demarcation between the Protestant or scriptural creed, and the Catholic or traditional dogma held by themselves; and perhaps it may be not yet generally known that they have decided to define it by a new term—neither Transubstantiation nor yet Consubstantiation, but CONCOMITATION. This term they have borrowed from Romanism, not however, to define the Presence as being entire under each species, but to use it (as men do the *universal joint* in mechanics), to lull the consciences of their less docile followers by suggesting a mode of interpretation sufficiently latitudinarian to embrace within its limits the most elastic temperament—so that it might be described as either sub-local, super-local, intra-local, or extra-local, and yet so conjoined to the materies of the sacrament as to constitute it to be something more real than a spiritual Presence.

But as we have seen that the *Stole* was the precursor of all these other vestments and symbols which have culminated in sacerdotal Ritualism, so may we, without any presumption, predicate, that the Crosier is but the instalment of full Pontifical Ritualism. How many years may be necessary for its full development we need not be curious to conjecture. Rather less than two years is the period to which they look forward as the crisis, and they congratulate themselves on the appointment of the Royal Commission as likely to give them at least one year's respite—so that now we are, at any rate, forewarned of the danger that threatens us; and things look very black indeed within our pale.

With respect, however, to that symbol of territorial jurisdiction and power, the Crosier, it is sickening to think that one Bishop has had it handed to him by the Dean of his own Cathedral and some of his Clergy as a Rod to be applied to their correction as he may think fit. But that two other Bishops should have so far forgotten themselves as to accept the symbol of power and office *from the people*, or laity, is yet more humiliating to the Christian Church. Mr. Bennett has reminded us what the form of presentation ought to have been; and Mr. Hub-

bard, the munificent patron, has, moreover, informed us of its special significance.

"In the Roman form there are some few ceremonies in addition, namely, the anointing, the giving of a Mitre, the Ring, the Gloves, and this very thing,—the Pastoral Staff."

"Accipe baculum pastoralis officii: ut sis in corrigendis vitis pie saviens, iudicium sine ira tenens, in fovendis virtutibus auditorum animos demulcens, in tranquillitate severitatis censuram non deserens. Amen."—*Bennett Plea for Toleration*, p. 58.

"Receive the Staff of the Pastoral Office: that you may be piously severe in the correction of faults, maintaining judgment without anger, in cherishing virtue, soothing the minds of your hearers, in calmness not forsaking the censure of severity. Amen."

The speech made by Mr. Hubbard at the consecration of a new chancel at Buckingham, on 27th November last, when praising the Bishop of Oxford for his revival of the Pastoral Staff, is thus reported.

"Following in the steps of your Great Master, you are not ashamed or afraid to hold forth the ensign of your work, and to carry before you that emblem of your episcopal authority, which is not, as it appears to some, a mere gilded bauble, but the emblem of a most important scriptural truth. In that pastoral staff which precedes your lordship what do we see? Not simply an ornament, but an emblem of your episcopal character and functions, which has been used from time immemorial in the Christian Church. It bears a double significance: with one end you urge on the laggard and rouse the slothful, the other is the pastoral crook with which you reclaim the erring and the wanderer. In these two emblems of your episcopal character we see an announcement of your determination to fulfil that great and sacred duty."—*Oxford Journal*, Dec. 1866.

It may not be generally known, that the greatest impediment to the union or amalgamation of the Churches of England and Rome is the form of Ordination and Consecration of its Ministers, Bishops, and Archbishops. Independent of any squabbling about apostolical succession, they look upon the orders of the Anglican Church as vitiated by reason of the absence of the delegation of sacerdotal authority such as has been handed down and exercised by the Church of Rome.

The Deacon ordained for their functions, when the Book of the Gospels is handed to him, is empowered with authority to *read them for the living and the dead*; while the Mass Priest is, after he has been presented with a Chalice of Wine and Water, and the Paten, with the Host [or Wafer] upon it, receives his commission in these terms:—"Take thou authority to offer sacrifice to God and celebrate Masses, *as well for the living as the dead*, in the name of the Lord. Amen."

"Accipe potestatem offerre sacrificium Deo, missas—que celebrare, tam pro vivis, quam pro defunctis. In nomine Domini. R. Amen."

It will be at the same time borne in mind also that there is not one single garment, ornament, or symbol of office, but which is, after having been duly blessed and consecrated by his own hands, delivered by the Bishop [or Prelate] to every one of their ministers, from the cleric, not in orders first, and then severally to each as they are admitted to any of the seven orders in the Church of Rome: whereas, in the English Ordinal, there is no investiture whatever, the Surplice alone being by law enjoined as the ministerial vestment, and the Commission, or Orders, being—in the case of a Deacon, after the delivery of the New Testament



—not a book of the Latin Gospels for the Breviary—‘Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.’—And in the case of the Priest, or, more correctly speaking, the Presbyter [as the word is not intended to mean a priest sacerdotally], after delivering to every one of them, into his hands, the Bible [in the vulgar tongue], the Bishop says, ‘Take thou authority to preach the Word of God, and to minister the Holy Sacraments in the congregation, where thou shalt be lawfully appointed thereunto.’

Now how these Ritualists, with a full knowledge of all this, and after the solemn act of signature and oath of the Royal Supremacy, can have the audaciousness to claim for themselves the right of offering sacrifice even for the living (to say nothing of offering for the dead), is a question that no honest mind can answer satisfactorily; and the Romanists are outrageous at their persistent claim to this prerogative, which has never been by word or deed sanctioned by official or formulary in the Church of England. Since the consecration of Archbishop Parker, when all the symbols of Popery were eschewed, the whole sacerdotalism of the Western and Eastern Churches has been in abeyance, and the power of the Keys has passed away from us.

“The sees were left vacant to see if any of the old Bishops would conform; but neither time nor anything else could move them; at length, after twelve months, Dr. Parker was consecrated Archbishop of Canterbury, by some of the Bishops that had been deprived in the late reign, for none of the present Bishops would officiate.—The ceremony was performed in a plain manner, without gloves or sandals, ring or slippers, mitre or pall, or even without any of the Aaronical garments, only by imposition of hands and prayer.”—*Neal*, vol. 1., p. 89, 1559.

But if the Mitre should be permitted to join fellowship with the Crozier, a return to the old formularies will be easy enough. The Pastoral Staff, however, as wielded by Bishops of the Church of England, at home, is not, as yet, independent of the civil staff, whatever may be the practice of the Colonial Bishops—who, when in England, make use of it as their peculiar symbol of ecclesiastical preeminence. But whether any of them, or of the titular Bishops in Scotland, have adopted the Mitre, there is nothing that has as yet transpired to shew; but, doubtless, when for prudential reasons there shall be no longer any hesitation to carry out the rites peculiar to the Pontifical prerogative, we may then expect both the symbol and the thing signified to appear in their public as well as their private acts.

What was thought of the Mitre by the Reformers we have no difficulty in determining, for it has become a matter of history.

“Peradventure, because they have not the cruche [crook] and mitre, as the old Bishops had, displeases them: surely such horned beasts be fitter for the Pope than the Gospel; for as the Latin proverb says of unruly beasts, that they were wont to be known by hanging hay on their horns, *fenum habet in cornu*; so these unruly Popish cattle have their mark that they might be known by, their horned mitres; or else, because they were of the generation of the horned beast, that Daniel in the seventh chapter, and St. John writes of in his Revelation, thirteenth and seventeenth.”—*Confutation of an Addition*, 1563, Bishop Pilkington, p. 584.

Though I have invited especial attention to the Ritual, from the Stole of the Deacon to the Pastoral Staff, inclusive, now the crowning symbol

of the Pontifical itself has been so significantly alluded to by one of their own party, as still wanting in the vestiture of their good ritualistic Bishops, I do not see how I could draw this letter to a close without pointing out what is not done, and can only be done consistently, by those Bishops after they have assumed the Mitre, in imitation of the sacerdotal Churches of Greece and Rome; with the Mitre, the authority claimed would not be physical or temporal, of which the Staff is indicative, but spiritual or moral and intellectual also.

Two of the 'middle men' of the diocese of Oxford have been recently recommended by their Bishop as meriting a place in the Episcopate: one of them has been consecrated and has reached Calcutta, where he has introduced among the Hindoos an elegant though ill-omened Pastoral Staff; and the other is about to depart for the Cape, to do battle with a recalcitrant Prelate in Africa, who was made choice of for his then Ritualistic proclivities, but has since disappointed the hopes of his patrons, and more especially the Bishop of Oxford, by carrying out to their legitimate issues, in their bias towards scepticism, those mathematical and arithmetical disciplines which have made the sister University so pre-eminent in the world of science. The Vicar of Wantage, as it is reported, having obtained leave of absence for two years from his clerical duties at home, is to be despatched to the Cape for consecration, so that he may, in case the experiment should not succeed, return at the expiration of that period, prepared either to resume his parochial ministrations with full episcopal vestimentary attire, or to assist in forming an independent secession Church, if, in the interim, it should be discovered that their vaticinations of the triumph of their party have not been verified: for few are so short of memory as to be unable to call to mind those often-expressed convictions, that 'from the Colonies alone was there any hope of England being restored to genuine Church Principles!' And as he has lately taken to wearing of the Chasuble, we may naturally anticipate that nothing of like sacerdotal garniture will come amiss to him, when he has been once acclimatised in that southern hemisphere, where so many of our choice exotics are indigenous and abound.

Inasmuch as the ignorance of the public is such that very few are even aware that an Altar, as required for the eucharistic sacrifice, must have five crosses incised upon it, whether it is an Ara, portable, or the one known as 'the Altar,' at which high and low Mass is said in all Churches and Chapels of the Church of Rome, it is not likely that many have any idea of what is considered necessary to be done before it is duly consecrated; so that it may be as well to invite special attention to the ceremonial of the consecration. It is an act that cannot be performed by any dignitary lower than a Bishop, and the details are most peculiar and elaborate.

After a long service for the preparing of the Relics, and the signature of the documents has been gone through, the Relics are placed by the Prelate (Pontifex) in a decent and clean vessel, along with three grains of incense, and a slip of parchment written after this form:—'The year N, day N, month N, I, N, Bishop of N, consecrated this Altar in honour of Saint N, and the relics of the holy Martyrs N and N enclosed within it, and I have given, in the accustomed form of the

church, to all the faithful of Christ who visit it to-day, one year—and on the day of the anniversary of its consecration forty days—of true indulgence.' Before which Relics Vigils, Nocturns, and Lauds are to be sung, with candles burning before them, on the eve of the day, &c. On the day itself the Prelate comes to the Church in his usual habit, and, sitting either on the seat to the right, or the faldstool to the left of the Altar, begins, in a low voice, along with the clergy, seven Psalms with an Antiphon, without the Litanies. In the meantime, being vested with the Amice, Albe, Girdle, Stole, and Pluvial of a white colour, and wearing the simple Mitre on his head, and the Pastoral Staff in his left hand, the seven Psalms being ended, he comes, along with the Ministers, in front of the Altar, where, depositing the Pastoral Staff and standing without the Mitre, he begins, followed by the Choir, the Antiphon, which, as also all the other Antiphons and Responses, is sung to notes, if the office should be a choral one.

After saying a short Prayer, he resumes the Mitre, and becomes prostrate on the faldstool, and the singers begin the Litanies, or, if there are no singers, the Prelate reads them himself—in which, when names occur of the Saint in whose honour it is dedicated, and of those whose relics are enclosed, they are repeated twice.

Then follows a Versicle with Response. The Prelate then rises from his prostration, and with Pastoral Staff in the left hand, and the right hand extended aloft, he makes three times successively over the Altar and its stand, the sign of the cross, while pronouncing the words of invocation. The first time the Response is to be for the Benediction. [1 cross.] The second time, for Benediction and Sanctification. [2 crosses.] The third, for Benediction, Sanctification, and Consecration. [3 crosses.] This being over, he lays down the Pastoral Staff and sits upon the faldstool again, and the Litanies are then continued to their close. When they are over, he rises up, and with the Mitre on, approaches towards the Altar, and at a convenient distance, taking off the mitre and genuflecting, sings with notes two short sentences of invocation, which are sung responsively by the choir.

And the Glory to the Trinity in the same way, without the Alleluia. This is done, in the same manner and place, a second and a third time, with the voice always raised a little higher. Then the Prelate, standing in the same place, with the Mitre on, blesses the water, with the salt, ashes, and wine, beginning with the form for exorcising the salt. The formula itself being pronounced [1 cross], then, with Mitre off, he says, after the Versicle and Response, a short prayer [1 cross]; then, the Mitre being put on again, the water is exorcised also [3 crosses]; then, the Mitre being removed, after two Versicles and Responses, follows a prayer [1 cross]; then, the Mitre off, the Benediction of the ashes is said—after two Versicles and Responses—a prayer [2 crosses]; then the Prelate takes the salt and mixes with it the ashes in the form of a cross, with ascription to the Trinity [3 crosses]; then takes a handful of the mixture of salt and ashes, and, in the form of a cross, lets it fall into the water, with ascription to the Trinity; [3 crosses]; then, standing without a Mitre, he blesses the wine: after two Versicles and Responses, says a Prayer [2 crosses]; then, in the form of a cross, he lets the wine fall into the water, with the ascription to the Trinity [3 crosses]; then follow two Versicles and Responses, and another Prayer. After this the Prelate proceeds to the Altar, with the Mitre on, and begins the Antiphon, the Choir taking it up, followed by the 42nd Psalm, with the Antiphon repeated before each verse, without the Gloria, but the Antiphon is repeated. At the beginning of the first Antiphon the Prelate, with Mitre on, standing before the Altar, dips the fore-finger of his right hand in the water just blessed, and with it makes a cross in the middle of the table of the altar, and says, 'Let this altar be sanctified to the honour of Almighty God, and the Virgin Mary, and all the Saints, and to the memory of Saint N, in the name of the Father, the Son, and Holy Spirit. Peace to thee.' [4 crosses.] Afterwards he makes, with the same water and the same fore-finger, four crosses on the four horns of the Altar, repeating at each cross the same words above written. He makes the first cross to the right of the hinder part of the Altar, *i. e.* where the Gospel is read; the second to the left, in front, transversely from the first; the third cross to the right, in front, and the fourth to the left of the hinder part transversely from the third, after this fashion:

+ 1		+ 4
	+	
+ 3		+ 2

Which being done, after the ending of the Antiphon and Psalm, as before rendered, the Prelate, standing as before, after taking off the Mitre, says, 'Let us pray;' and the Ministers give the Versicle and Response: and he then says another short Prayer, which ended, the Prelate goes around the table of the Altar seven times, sprinkling it and the stand with an aspersory made of hyssop, with the water mixed with ashes and wine which he had blessed, in this manner—standing before the middle of the Altar, he begins the Antiphon which the choir takes up; then the 50th Psalm is repeated antiphonally, thus: during the first three verses, the Prelate, having put on the Mitre, goes round the Altar and sprinkles it, and returns to the place in the middle of the altar whence he started; when these verses are said, the Prelate, standing as before, begins the Antiphon, taken up by the Choir, together with three more verses, and then goes round sprinkling as before. This is done seven times in all, three of the following verses said after each repetition of the Antiphon, until the whole is gone through—the Gloria is not said—which being done, the Prelate, standing before the middle of the Altar, after two Versicles and Responses, goes on with another Prayer [1 cross]; afterwards, in like manner, he makes some mortar or cement with the water already blessed, which he presently blesses, and, after a Versicle and Response, goes on with another short Prayer [2 crosses.] The cement is reserved, when blessed, but the residue of the water is poured out around the base or stand of the altar. The Prelate then goes forth in procession with the cross, and the Clergy, to the place where, on the night before, the Relics were reserved.

But before entering the spot itself, standing without, having put off the Mitre, after a Versicle and Response, he says a short Prayer.

But, having entered without a Mitre, standing near and turned towards the Relics, he says a short Prayer; which being said, the Prelate, without the Mitre, receives the vessel containing the Relics; then, with the Mitre on, he carries them solemnly and in procession to the Altar, beginning the Antiphon, the Choir taking it up; then, if expedient, a Response with Versicle is to be said.

And when they have reached the Altar itself, he puts them down reverently along with the lights, upon a bier or respectable table placed ready to receive them, and presently the Prelate, with Mitre on, standing near the Altar, begins, with the Choir taking it up, the Antiphon, and the 149th Psalm, sung antiphonally, and then the 150th Psalm, without any Gloria; but after them the same Antiphon is repeated; which being over, the Prelate, laying aside the Mitre, standing towards the Altar, says another short Prayer. And presently the Prelate, taking the Mitre, signs with the fore-finger of the right hand with the Chrism, the open space, *i. e.* the tomb of the Altar in which the relics are to be stowed, at the four corners, making, at each of them, the sign of the cross, and saying as he makes each of them the prescribed form of blessing and sanctification, in the name of the Trinity, and ending with the words, 'Peace to this house.' [5 crosses—20.] Then, after putting off the Mitre, he reverently lays up the vessel with the Relics and other articles enclosed, beginning the Antiphon, taken up by the Choir, followed by a Versicle and Response—the Gloria is not said, but the Antiphon is repeated.

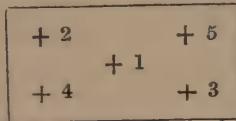
In the interim, while the above are being said, the Prelate, standing without the Mitre, the blessed Incense being placed in the Thurible, and being received from the Deacon, incenses the enclosed Relics; which being done, having put on the Mitre, receiving the stone or tablet which is to cover the tomb, he makes with the fore-finger, a cross with the Chrism in the middle of it, underneath, saying the form of consecration and benediction, with ascription to the Trinity, and 'Peace to thee.' [5 crosses.] And soon he places and fits the table, or stone, on to the tomb, and begins, the Choir taking it up, first one Antiphon and then another, followed by the Glory, said antiphonally. After this, the Mitre being



taken off, he says a short Prayer. Then the Prelate, with the Mitre on, having first assisted in the act, the masons make the table, or stone, secure over the sepulchre with the cement that had been previously blessed, and then the Prelate makes a cross on the top with the fore-finger of his right hand, saying another formulary in the name of the Trinity. [5 crosses.] Then, without the Mitre, the Choir or Minister taking it up, he begins the Antiphon, with Alleluia. In the interim, with the Mitre on, he incenses the Altar all around, on the right and left side, before and above, until the foregoing chanting is finished; which being done, standing before the Altar, without the Mitre, he says another longer Prayer. After this the Prelate, with the Mitre on, sits down, and the Ministers wipe the table of the Altar with a clean piece of linen, and soon the Prelate incenses it from above, in the form of a cross, in the middle and at the four horns; which being done, the Prelate places again some Incense in the Thurible, and blesses it, as he had done before [2 crosses]; and he delivers it to a Priest clad in a surplice, who continuously goes around the Altar incensing it, until the consecration is completed. He then presents the Thurible to the Prelate; and, being incensed by the Prelate, he receives it back again, and incenses it again as at first. Then the Prelate, still standing with the Mitre on, begins, the Choir or Ministers taking it up, the Response and Versicle; during the chanting of which the Prelate goes around the altar thrice, incensing it to the right all the while.

The incensing being completed, the Prelate begins, with the Choir taking it up, the Antiphon; and then Psalm 83 is chanted, with the Antiphon repeated before each verse, omitting the Gloria, but repeating the Antiphon.

During the chanting of the Antiphon and Psalm, the Prelate, standing with the Mitre on, dips his fore-finger in the Oil of the Catechumens, and with it he makes five crosses, viz. in the middle of the Altar and at its four horns, in the places where he had made the crosses with the water that was blessed, viz. the first, in the centre, the second to the right of the hinder part—*i. e.* the Gospel side—the third to the left, on the near side; the fourth to the right, on the off side; the fifth to the left, on the off side, in this order:—



saying another form of consecration and sanctification at each cross, with ascription to the Trinity, in honour of God and the glorious Virgin Mary, and all the Saints, to the name and memory of Saint N. 'Peace to thee.' [5 crosses—25.]

Afterwards the Prelate, having received the Thurible from the Priest after incensing the altar, placed on it, and blessed, as before, with incense, standing with the Mitre on, begins, the Choir or Ministers taking it up, the Response and Versicle, at the beginning of which the Prelate goes around the Altar once to the right, incensing it; then, having given back the Thurible to the Priest, and the Response being ended, without the Mitre, he, after the Response and Versicle, proceeds with the Prayer of blessing. [1 cross.] The Prayer being ended, the Prelate begins, the Choir taking it up, the Antiphon and 91st Psalm, with Antiphon before each verse, without the Glory, but with the repetition of the Antiphon.

In the meantime, the Prelate, with Mitre on, makes again five crosses with the fore-finger, with the same Oil of the Catechumens, in the same places, on the same altar, and in the same order as he had done previously, saying, as he makes each cross respectively, the sanctification and consecration, in the name of the Trinity, in honour of God and the glorious Virgin Mary, and all the Saints, to the name and memory of Saint N. 'Peace to thee.' [5 crosses made with each repetition of words—25.]

Afterwards the Prelate, having received the Thurible from the Priest incensing the Altar, placed upon it, and blessed, as before, with incense, standing with the Mitre on, begins again, the Choir taking it up, the Response with the Versicle; at the beginning of which the Prelate goes around the Altar once to the right

hand, incensing it; which being done, the Thurible being given back to the Priest, the Mitre put off, he says, after another Versicle and Response, a short Prayer [2 crosses]; another short Prayer [1 cross.]

Which being ended, the Prelate begins, the Ministers taking it up, the Antiphon, followed by Psalm 44, chanted, with the Antiphon repeated before each verse; and the Gloria is not chanted. Then the Prelate makes the five crosses with the *Holy Chrism*, &c., according to the exact formula made use of for the anointing with the Oil, followed by the incensing, performed in like manner—[see p. 95]: which being said, the Prelate begins, and the Ministers take it up, the Antiphon, and 45th Psalm with Antiphon, as before, without the Gloria, but repeating the Antiphon.

In the meantime, while the Antiphon and Psalm are going on, the Prelate, with Mitre on, pours out and spreads the Oil of the Catechumens, and the Chrism, alike upon the Altar, rubbing, spreading, and anointing it, with the right hand; which being done, he begins, the Choir taking it up, the Antiphon, and the 86th Psalm, without the Gloria.

The Psalm ended, the Prelate standing with Mitre on, says a rather longer Prayer for blessing and consecration. [2 crosses.]

Which being said, he begins, and the Choir takes it up, the Antiphon.

Which ended, standing still with the Mitre on, says another like Prayer for blessing and sanctification. [3 crosses.]

Afterwards, he blesses the Incense to be burnt upon the Altar, standing in like manner without the Mitre, and saying two Versicles with Responses, and another like Prayer for blessing and sanctification. [2 crosses.]

Afterwards he sprinkles it with the blessed water, and having resumed the Mitre, shapes with his own hand five crosses with the Incense, each consisting of five grains, upon those places of the Altar on which the crosses of water, oil, and chrism were previously made: and upon each cross of Incense he places one cross, made of a tiny candle, of the same size as the cross formed of the grains of Incense, and the tops of each cross are set on fire and are kindled, and the incense is burnt up with them.

All the crosses being burnt up, the Prelate, without the Mitre, his knees being bent before the Altar, begins, the Choir taking it up, the Alleluia, with the Versicle, &c.

Which being said, the Prelate, standing in like manner turned towards the Altar, without the Mitre, the Choir chants the Antiphon, and then another Antiphon.

Which being over, the Prelate, standing before the Altar without the Mitre, after a Versicle and Response, says another Prayer.

After all this, the candles and incense being burnt up, the ashes of the same are scraped off with some wooden spatulas by one of the attendants, and collected in a vessel, and cast into the sacarium. In the interim the Prelate standing with Mitre off, before the steps of the Altar, turning towards the Altar after the Versicle and Response, says another longer Prayer, followed by a long Preface sung to notes, with Versicles and Responses, ending it by *reading* the conclusion in a low voice, but audible to the bystanders.

The Preface ended, the Prelate, having resumed the Mitre, anoints with the forefinger of the right hand dipped in the Chrism, the front of the Altar, in the form of a cross, beginning, the Choir taking it up, an Antiphon, with 67th Psalm entire.

Which being said, laying aside the Mitre, the Prelate says another Prayer, not very long, for a benediction and sanctification. [2 crosses.]

Then the Prelate, resuming the Mitre, his right fore-finger dipped in the Chrism, anoints, in the form of a cross, the joinings of the table of the Altar, and the supports at the four corners, saying at each of the corners the ascription to the Trinity [3 crosses—12.]

Afterwards, without the Mitre, he says another Prayer for benediction and sanctification. [2 crosses.]

After all this, the Subdeacons carefully wipe with towels of coarse linen the top of the Altar; and the Prelate goes to his seat beside the Altar, sitting on which, with his Mitre on, he well rubs his hands with bread-crumbs, and washes and wipes them. Which being done, the Subdeacons or Acolytes, having pre-

sented to the Prelate new and clean cloths and vessels and ornaments for the worship of God and pertaining to the consecrated Altar, the Prelate, having laid aside his Mitre, rises, and, standing, blesses them, saying, after two Versicles and Responses, a Prayer. [3 crosses.] Afterwards he sprinkles them with the blessed water. Then the Ministers place on the Altar the Chrismale, or a linen cloth waxed, made to fit it; afterwards they vest the Altar with the top-cloths and ornaments that were blessed, placing the Cross and the other ornaments upon it. In the meantime the Prelate, standing as before, begins the first Antiphon, the Choir taking it up, and other Antiphons to follow, and the Responses with their Verses and Psalms—viz., an Antiphon, with Alleluia, Versicle, and Gloria; another Antiphon with Versicle; and then four Versicles with Responses—without the Glory, but with another Antiphon; then Psalm 62 entire, with the Gloria at the end. The Psalm being finished, the Prelate, without the Mitre, goes up to the Altar, and, having made reverence to the Cross placed on the Altar, begins, the Choir taking it up, an Antiphon. While the Antiphon is being sung, the Prelate incenses the Altar again in the form of a cross, and the Antiphon being over, the Prelate begins it again, the Choir taking it up, and in the meantime the Prelate incenses the Altar again, in the form of a cross, which he does also a third time: which being done, standing before the middle of the Altar, he says a Prayer, and then another prayer [1 cross], followed by two Versicles and Responses; which being said, the Prelate goes to the sacristy, where he puts off the Pluvial, and prepares to celebrate Mass, if he wishes it, or else he causes it to be said by some Priest, on the Altar now consecrated. The Mass being over, the Prelate gives the solemn blessing, and the Indulgences, puts off the sacred vestments, and departs in peace.

In the description thus furnished of the Consecration of an Altar, it may be as well to bear in mind that it is the formula in use for an Altar which is not consecrated at the same time that the Church is,—the form for which is more complex; and at the same time it must not be forgotten that the Consecration of the Portable Altar differs from it in a very slight degree, and only in such particulars as refer to the stand or the support of the Altar; everything in regard to the Relics to be enclosed, and the opening made to receive them, is as minute and specific as in the other cases: though it seems as if both sides of the stone had to undergo a fingering with the Crosses, with Water, Oil, and Chrism.

“The authentic mark of an Altar (says *Fosbrooke, Encyc. Antiq.* 1, 94), was its five crosses; and there was a small stone, called *sigillum altaris*, by which the aperture for the insertion of relics was closed up by mortar tempered in ‘holy water.’ The circumstance of relics being considered essential to a valid consecration, raised the price of those commodities to such an extent, that in A. D. 1021, an Archbishop is related to have paid the Pope, ‘a hundred talents of silver, and one of gold, as an equivalent for a single bone!’—*Eccles. Records*, p. 217, Rev. R. Hart, 1836.

Doubtless you who read this say, ‘How wearisome, how tiresome, how difficult to believe, that it is practised in the present day!’ It is, indeed, trying both to you who may read it, as well as to myself who am now editing the same; but what must all these details be to those deluded Bishops or Prelates who have to encounter the drudgery itself, and who dare not omit any of the particulars so peremptorily insisted on in the ceremonial of their infallible Church! I did not, however, consider it probable, that anything like an adequate notion of what Rome expects from her hierarchs could be arrived at, without having some such opportunity afforded of learning what was going on behind the scenes; and I am confident that, if sacerdotalism is ever to become a reality in the Church of England, it can only become so by the Bishops

taking to themselves those very same insignia and prerogatives which were so sturdily eschewed at the Reformation. They are not likely, in any other way, to satisfy the laity, or, indeed, the clergy, who are now well-nigh sick of the globular nostrums doled out to them from the Oxford Pharmacopeia. For it is impossible to take up any of the popular Manuals of Devotion, to say nothing of their larger works without being struck with the fact, that, if they are correct in their principles of sacerdotalism, we of the Established Church of England are altogether in the wrong. Our Clergy lay no claims whatever to the insignia, much less to those supernatural powers, which Rome insists upon as indispensable in every one of her Ministers and Clergy.

"THE ESSENCE OF EACH OF THE ORDERS CONSISTS IN THE DELIVERY OF CERTAIN INSTRUMENTS OR INSIGNIA OF THE PARTICULAR ORDER CONFERRED, AND WHICH THE CANDIDATE IS REQUIRED TO TOUCH."—*Catholic Worship*, Oakeley, p. 79.

N.B.—"The Episcopate is not an order distinct from the Priesthood, but its plenitude, though requiring a special act of consecration, and involving powers peculiar to itself."—*Catholic Worship*, p. 77.

For be it likewise observed, that in their formularies they make a distinction between blessing (Benediction), making holy (Sanctification), and consecrating (Consecration.) In their printed forms of prayer, the cross is thus indicated: bene + dicere, sancti + ficare, conse + crare, —to intimate that the hand or finger is to make *the sign* of the cross whenever they come to these words.

"After the Petition for the faithful departed, the Bishop rises, and pronounces three special supplications for the Benediction, Sanctification, and Consecration of the Candidates."—*Catholic Worship*, p. 80.

And it is also worth noticing that the gradations of privileges as conferred for these respective orders is more or less marked and peculiar; as, for instance, the Subdeacon has the charge of the Water; the Deacon of the Wine; and the Priest of the Wafer: but the Priest alone is empowered to consecrate, that power being entrusted to him by virtue of the anointing of the forefinger and thumbs and palms of both hands, to be a guarantee to him that there would be no sacrilege in his touching the elements after they are transubstantiated, which would not be allowed to any one besides, not even the Deacon; for be it observed that no hand but that of a celebrant is ever permitted to touch the Wafer (or Bread) after consecration; neither is the Wine ever given even to a Priest, Bishop, or Archbishop at the Mass, but is reserved for the celebrant himself as his sole perquisite. Therefore to represent our Reformers as being guilty of a *disastrous piece of bungling*, because they insisted upon the Bread being put into the hand of each communicant, is just what we may expect these upstart Ritualists to avow, inasmuch as the Reformers knew, quite as well as they do, that sacerdotal manipulation is the stronghold of all Papal ordinances. Crosses without end mark their sayings and doings. In looking at the form for the consecration of the Altar in the *Pontifical*, I found in the letter-press



upwards of 150 of these marks, without including the actual finger crossings on the stone, or those made with the incense, which could not be less than 50 in addition; while during the Mass that followed, I find (from the calculations of one well versed in the subject) that there are no less than 58 crossings of person, book, &c. provided for in that service besides.

Another point brought before us in the Consecration of the Altar, is the way in which the Bishop conducts the ceremonial, and the importance attached to the Mitre—which, I think, is shifted no less than between thirty and forty times, for without it the rite itself would be of no intrinsic value. It is by the Mitre alone that the mediation of their Chief Pastor is to be determined in all his public acts whenever he makes his appearance in public. When he sits or stands with the Mitre on, he personates the great head of the Church as present before them in the place of God; and when he takes the Mitre off, he is supposed to be standing as it were interceding for them with God, so that by the absence or presence of the Mitre they are able to distinguish between his twofold office as to whether he is interceding for or conferring upon them heavenly favours. Now, in the form of worship as conducted according to the Rites of the Church of England, there is no such provision made in respect to any of the Ministers, so that, until the Mitre has been added to their insignia of office, there can be no formal exercise of pontifical and sacerdotal functions; and, unless the actors in these parodies of the Roman Ritual can satisfy their followers that they possess the prerogatives, insignia, and spiritual pledges of supernatural functions, which they so arrogantly claim, they may at any moment look forward to a defection from their standard to join that communion where everything is so arranged, that neither their eyes, ears, or sympathies, are likely to be tantalized.

That the blessing, sanctification, if not consecration of Altars may be essayed within the pale of the Church England is by no means improbable, for an instance has actually been reported as taking place in Scotland.

“On the 20th of June, Bishop Morrell opened the Church of All Saints, Edinburgh, when he distinguished himself by blessing ‘an altar.’ We are told that he laid his hands upon it and ‘blessed it in these words’ :—

‘May *this altar* be blessed and sanctified in honour of Almighty God, in the name of the Father, and of the Son, and of the Holy Ghost.’”—*Watch Tower*, p. 30.

And be it noted here, that there is no reference made in the above extract to Consecration, but only to sanctification and benediction. Neither is the Consecration dogma followed out at other Services, as conducted by some of our Bishops, to wit, at the Dedication of a Bell—for so at least we are to understand the disclaimer on the part of the Bishop of Oxford, as made by the Duke of Marlborough, when that subject was discussed in the House of Lords. Without the Mitre there would be nothing of a sacerdotal character involved in the Rite itself, inasmuch as the prayer for a blessing could only be offered up as a declarative formula. How far these consecrations and bene-

dictory Services, lately become so common, may be infringements upon the Act of Uniformity, is a question not easily to be disposed of. But if there should be no check put upon the changes that are continually taking place, it is impossible to calculate the annoyances to which the public may be exposed.

The following paragraph, taken from the news of the week, may enable us to form some estimate as to the confusion which Ritualism has introduced into some of our colonies, when we find that a Colonial Bishop has allowed himself to be made such a spectacle of in one of our Churches at home. And it may also be helpful towards the ventilation of the subject of the Pastoral Staff as in use in our colonies, *i. e.*, whether it is to be considered as the symbol of ecclesiastical or civil supremacy: a question which may soon have to be tested before some other tribunal rather than that of public opinion.

"The Ritualists at St. Mary's, Kilburn, closed their career at harvest thanksgiving services held last Sunday (1st Sept., 1867.) In the evening Bishop Twells was the preacher. He sat in a chair on the north side of the 'altar,' and besides the usual episcopal robes he wore his university hood and a richly-decorated stole. He carried in his hand a Pastoral Staff, and was preceded by three crucifers, each bearing a large brazen processional cross. During the sermon the chief curate stood on the step next below the pulpit, and held the Bishop's staff, while on the lower step stood one of the crucifers holding a cross. Bishop Twells gave the blessing, holding his pastoral staff in his hand. Subsequently the *Te Deum* was sung, the Bishop, the clergy, and the crucifers kneeling down before the 'altar' during the intercessory portion of that hymn."

It may be not out of place here to invite attention to a few more points that are really involved in the Consecration Theory itself in reference to the Altar, inasmuch as there is nothing enjoined in the Roman Ritual but what is intended for some practical purpose—ACTION, not PRAYER, being the mainspring of their entire ecclesiastical mechanism.

"Moreover, it is ever to be borne in mind that the essence of the Mass is not a form of Prayer, but a great *action*, to which all the *words* contained in it conspire and are entirely subordinate; so that whether more or fewer they fulfil their office with the like effect. And this may reconcile you to a more rapid enunciation of these words than, perhaps, you can at first understand to be consistent with devotion—it (the Mass) is, beyond other religious services, an *act*."—*Ceremonial of Mass, Oakeley*, p. 90.

It is indispensable that the most Holy Sacrifice should be offered up on nothing but STONE; and the sign of the Cross, in every particular, is not employed without a special end in view. Accordingly, if we inspect their prescribed formularies with a view to the discovering of the rationale involved in them, we shall find that those crosses, inserted in the letter-press, are for the most part in groups either of threes or fives. When in triplets they seem to have a reference to the Trinity, and to higher or heavenly agencies; but when they follow each other in the fivefold series they are indications of some lower or earthly associations,—being thus grouped to intimate that the subject matter of the ACTION is then physical, sensual, or material in its bearings, symbolizing the five senses with a special allusion to the five wounds of our Lord. At the baptism of adults, 'the catechumen is signed with the cross on the various senses;' as is also the case at Extreme Unction. Five marks

are also necessary at the first tonsure. 'The Bishop cuts off a portion of hair from the head of each candidate in four different places, and then in the middle of the head he divides some locks.' The following extract from the '*Use of Sarum*' may not be out of place, by way of illustration.

"Through whom, O Lord, thou dost create all these good things [*Here let the Priest sign the cup thrice, saying*] dost sanc+tify, vivi+fy, bl+ess and bestow upon us [*Here let the Priest uncover the cup, and make the sign of the cross with the host five times, first beyond the cup on every side, secondly even with the cup, thirdly within the cup, fourthly as the first, fifthly before the cup*] through hi+m, and with hi+m, and in hi+m, be all honour and glory to thee, God the Father Al+mighty, in the unity of the Holy+ Spirit," &c.—*Blakeney, Book of Common Prayer*, p. 400.

This peculiarity is also observable in the Consecration of their Cemeteries, inasmuch as they are enjoined to erect five crosses in such a way, that lines drawn from the four distant ones to that in the centre, shall describe one large cross extended over the entire surface; and so also within the Church itself, a large cross is projected over the pavement or floor, made with strewn ashes, on which the Bishop inscribes, with his Pastoral Staff, the several letters of the Greek and Latin alphabets, beginning with the Greek from the right and the Latin from the left-hand entrance of the Church. Now, when I read an account of the Bishop of Oxford having moved for the insertion of that clause in the Church Consecration Act, to the effect that the legality of the document should not be complete unless the signature of a Bishop be attached to it 'at the Churchyard itself, or in the Church to which it belongs,' I confess that I could not prevent my thoughts from reverting to the superstition of the Consecration dogma practised by the Church of Rome, and the possibility of such ceremonies being introduced among ourselves.

It is high time, I again repeat it, that steps should be taken to rectify these abuses, and to lay down some general principles of Church organization by which we are to be guided. The tyranny of these Ritualists is the darkest plague-spot in the whole diagnosis: they seem to have taken possession of the Churches in spite of all remonstrance, and the congregations are left without any redress. Three hundred years' immunity from all this mongrel Popery is looked upon as a mere trifle; and if people will not conform to their fanciful devices, and have no liking for the drone of their litanies, they have to betake themselves to any adjoining Churches where chanting may not have been introduced, as it was suggested by the Diocesan himself to the appellants in the large parish of Banbury, where all that intrusion of Choral Services was producing irritation and disgust. Heretofore the British people had been accustomed to regard their parish Churches as their own peculiar freehold, with the Services to be performed in them regulated by the law of the land and established usage; but now they are compelled to witness innovation after innovation, following in rapid succession, until almost every vestige of rubrical and ancient prescription has well nigh disappeared, and their Ministers dare even to insult their common sense by assuring them that where Rubrics are obscure, or contain no direct

inhibition, that they are at liberty to interpolate anything they may consider suitable, if only they can find some precedent for it in the pre-Reformation Services of the Anglican Ritual. They have their eyes tortured by the exhibition of all kinds of popish emblems, and manifold idols—the windows darkened and filled with superstitious imagery—with graven and molten images set up, copied from mediæval sources—and their Pastors taking the lead in idolatrous services, and performing before their eyes all the actings, bowings, crossings, adorations, genuflexions, prostrations, and kneelings, which our forefathers repudiated at the risk of their very lives;—the dresses and the hangings and the banners, &c., being so gairish, tawdry, and grotesque, that neither a theatre nor lady's drawing-room could vie with them in their histrionical or luxurious garniture; while the form of Prayer, instead of that plain non-artistical mode of conducting it in the accents of the reading and outspoken tones of the natural voice, solemnly and slowly enunciated, is disguised, tortured, and caricatured, by an intonation peculiar to themselves—for many, if not most of them are out of the reach of all rules of either art or good taste, and cannot keep to any note or pitch without the constant din of some screeching instrument, whose brazen bellowings are enough to distract the nervous temperament of any musical ear—and all this gone through with such hurry and precipitation, that even the Romanists themselves would acknowledge that they are far in advance of anything that they can boast of in the way of speed and rapidity of intonation. And from all this outrage upon common decency and common sense there is no escape.

But not only are we suffering from the encroachments of this party upon our places of public worship by this arbitrary monopoly of the sites, but the privacy of our homes has been wantonly and insidiously invaded. Rome, with all the abomination of their confessional, has attempted to raise some safeguards to counteract the social evils of that disgusting dogma; and although their *Mass Priests receive the power of Absolution at the time of their Ordination, they cannot exercise that power till they have received the necessary faculties or jurisdiction from the Bishop.*—(*Oakeley on Catholic Worship*, p. 85) Neither can they hear confessions except in places where the public is allowed free and open access. But these Anglican Father-Confessors perform their functions without any such precautions being adopted. They are not afraid nor ashamed to avow, as one of their leading journals informs us, that 'the mode of making and receiving a Confession, is substantially identical [with that of Rome]; the same questions are asked, the same penances given, and it appears to us somewhat dishonest to pretend that it is otherwise.'

"Do English fathers and mothers, husbands and brothers, know that their daughters, wives, and sisters, are shut up alone with young unmarried *Priests* (as they delight to call themselves), and are pressed to open to them the inmost secrets of their hearts? This is the fact. The Ritualist Confessional is as bad as the Romanist, for THE SAME QUESTIONS ARE ASKED. It is even worse, for in the Church of Rome the Confessional is set up in a public place in the Church, where both the Confessor and the person confessing can be seen of all. But the Ritualistic *Priests* hear Confessions in *Vestries and private rooms*, where they are shut up in perfect secrecy, the Priest and the Penitent *alone*, for as long a time and as often as the Priest thinks fit to direct. Let fathers, mothers, husbands, and brothers, ima-



gine the situation of a young woman, married or unmarried, for an hour or two at a time, and that not once, but again and again! and that, too, when the same questions are asked as in the Romish Confessional."—*Silverdale Tracts*, No. 5, p. 29, &c.

Now if there should be no provision made by constituted authority in the Church and State for the protection of respectable households from such domiciliary espionage and interference, the nuisance will soon become insufferable, and the scandal so notorious as to pass all bounds.

As it is not at all probable that the public at large can have any conception of what may be the view taken by the Romanists themselves of all this aping their Ritualistic performances, it may be as well to make a few passing remarks on the subject, if it were only to point out the absurdity of any negotiation being successful so as to bring about an union between the Churches of England and Rome. The Roman Catholic press has lately made use of the strongest language possible to to express their indignation and disgust at the manœuvres of the party; and they themselves complain most bitterly of the treatment they meet with at their hands; for, instead of having *their hearts warmed towards* them on account of their overtures for a reunion, they *seem to find it impossible to say a civil word of them in return*. One of their weekly organs charges them with 'open and avowed dishonesty of purpose and intention,' with having set up a 'huge sham,' with uttering 'foolish falsehoods,' with being 'jokers of ill-timed jokes,' with being cognate persons with railway swindlers, and so on! The accompanying extract from one of their widely-circulated journals may serve also as a specimen.

"The short report of the Eastern Church Association proceedings, winds up with saying that the business of the meeting was preceded by a *Missa Cantata* at the (Protestant Anglican) Church of St. Mary's, Soho. A very appropriate proceeding with which to precede a great unreality. A *Missa Cantata* in an English Established Church must bear about the same resemblance to the real thing that a dressed-up monkey does to a man. But, what is still more to the purpose, the Anglicans always profess not to copy what belongs to Rome, and here they are making use of a term which was utterly unknown in the Church until about a hundred years ago, and was then imported direct from Rome."—*Weekly Register*, July 6, 1867.

And well may they laugh at their grandiloquent verbiage, for their ignorance is much on a par with their bombast: for, in furnishing a report of a Confirmation recently held by the Bishop of London, they describe the Litany as being *sung in Trio*—which, if correct, must have been a liturgical novelty of the most extraordinary type imaginable. Whereas what doubtless they meant was, that the Litany was sung by Three in Unison, not in Trio; and even then the effect upon the congregation might have been similar to a solo performed on the sesquialtra stop of one of their organs. It was never known that more than two were required to intone the Litany in our Cathedrals and Collegiate Choirs, but, by all accounts, it is very questionable whether three of these Ritualists would be sufficient to sustain a pitch that would enable the Choral responses to be taken up after them with anything like musical precision. If our dignitaries in Church or State were as well versed in the rationale of any liturgical office as the least-instructed in the Church of Rome are in theirs, it would be next to impossible that things should have reached to such a climax of absurdity as has been witnessed in many of our Churches of late years.

In looking through one of their latest publications, I was not a little interested in perusing a leading article, headed 'Pious Frauds,' in which they shew them up in their true colours. It begins by a reference to a nondescript Chasuble that had been introduced into one of those Ritualistic Churches in the East End of London. This novel vestment had been so constructed as to serve the double purpose of a Hood and a Chasuble. 'The object the reverend gentleman had in view was, that if accused of being too Roman in his vestment, he might be able to say that he merely wore an Oxford Hood somewhat larger than ordinary, but still nothing beyond what the English Church sanctioned. On the other hand, if taken to task by any "Catholic" minded friend, for not being bold enough to adopt the eucharistic vestments, he might point to his scarlet Hood, and ask whether it could be called anything less than a Chasuble?' That all this was not only probable but free from exaggeration I can readily imagine, for it reminded me of the first introduction of one of the Vestments in St. Thomas-a-Becket's Church, in Oxford (see page 8), which, in our simplicity and sheer ignorance of what either a Cope or Chasuble might be, we then called a Cope, but which now turns out to be a Hood-Chasuble. And it is, I conceive, not unlikely to be true for another reason, because I recollect that, in one of their own periodicals, one of their party writes to this effect: that a 'Turn-Stole' might be very serviceable for the Baptismal Function, for, by being violet on one side and white on the other, it could be converted *ad libitum* to either use, so as to serve the purpose of two Stoles.

In another part of the same article, there is a reference made to an English lady, belonging to the upper ranks, going repeatedly (three or four times) to Confession to a Popish Parish-Priest, in France, pretending to be a Catholic, and, after receiving absolution, admitted to Holy Communion. The whole concludes by a very plain and common-sense notice of the position which they are considered to occupy in a social point of view, which could not be expressed more tersely than in the extracts which are now appended.

"The Ritualistic movement in the Church of England is getting less and less honest as it gains in numbers and strength. It is, we repeat, a sham of the first magnitude. It pretends to be 'Catholic'—to wish for union with the 'Catholic Church'—whilst its end and aim is to keep people—to use the favourite shibboleth of the party—from going to Rome. It is like the cheap haberdasher, whose end and aim is to prevent intending customers from going over to the rival shop. 'Don't go to Rome, we have exactly the article you want, and at a much cheaper rate. With us you may if you like—but we don't *oblige* you to—practise confession, go to communion fasting, follow the office hours, and hear daily Mass. If you go to Rome you will be obliged to do all this; therefore, don't do it, we have a cheaper article that will suit you quite as well.' \* \* \* \* \*

What we complain of is that, by assuming our name, they make us answerable in a certain measure for their follies, and that many poor people in England are commencing to confound the upstart of a half-a-dozen years back, with what an Irishman very properly called 'the real thing'—the true Catholic Church, the great body of Christians spread over the world, whose centre of unity is at Rome. In a word, this pious fraud of Ritualism has, in some measure, deceived certain people, and we invite the English Press in general to expose the true nature of what every man of sense in the kingdom is laughing at, and which, in all our circles, is a standing joke against the would-be Catholics who belong to, and are proud of, a Protestant Church. The chasuble hood is not a garment which either Catholic or Protestant Englishmen can approve of, however much it may please weak-minded people

who look upon the symbol as of more importance than the thing meant."—*Weekly Register*, Aug. 17, 1867.

Now when we come to ponder seriously on the union between the Church of England and Rome, we cannot but feel that Romanists are quite right in the view they entertain of the lofty aspirations of this section of our clerics and laity, when they come forward to make overtures for an amalgamation: inasmuch as, upon their own showing, they are a mere cipher compared with the great body of the United Church of Great Britain and Ireland: for according to their own calculations, recently made, there are only sixty-six Churches (14 of which are in the metropolis) wherein the Mass Vestments are in use; and, although they have taken a census and may be able to furnish a list of 2,000 Churches in which the symbolic Lights are exhibited, there are only a small proportion of these in which the tapers are kept burning before the Holy Sacrament. They, moreover, complain bitterly that so little favour is shown them by those in authority, either in Church or State. For they write: 'No Archbishop or Bishop of the Established Church is on our side. A very few amongst them are not actively hostile; but of the forty prelates who sit on English and Irish thrones, no less than thirty-two have denounced us with more or less emphasis, and there is probably only one of the small remainder who would have courage to speak a word for us in the midst of a popular storm. Only one Dean can be even suspected of being with us. No Archdeacon belongs to the Ritualists. No Canon or Prebendary occupying a rich stall has espoused their cause. No Proctor in Convocation is identified with them. More, there is but one of them, Mr. Bennett, of Frome, who is so much as the incumbent of a valuable living, and that he owes to private kindness, after episcopal ingratitude and timidity drove him from the post which he once so effectively occupied.' And yet, notwithstanding the admission of their being held in such low estimation as to possess no status in the National Church at large, so as to be considered of sufficient importance to have an interest in their sympathies or secure the advocacy of their cause, they persist in setting themselves up as if they were the true exponents of the British Church; and flatter themselves that, because their anomalous sacerdotalism has created such a sensation throughout our own country, they may make the Churches of Rome and Greece believe that we are no longer Protestant in our creed, and that we are in earnest in seeking for an union with them, having at last discovered that our formularies and articles were never so framed as to form a wall of separation between ourselves and them! It is well, then, that a Royal Commission has been issued, for now we may hope that their statistics will be tested by competent scrutiny before the assembled Parliament, and that we shall be supplied with all the details of the History and Progress of the entire movement, so that when the Report has been brought before the great National Assembly, there shall be no longer any difficulty in determining the expediency of passing an Act such as the noble Earl of Shaftesbury hoped to have seen carried, when he so lucidly, temperately, and ably introduced that Vestments Bill now lying on the Table of the House of Lords.

But now, my dear and venerable friend, I feel that I must not indulge in any further remarks or elucidations, but leave it all in the hands of the Great Head of the Church, who alone is able to bring good out of evil. He alone can bless this undertaking, and, if it is well-pleasing in his sight, He will so order it, that it shall tend to his glory and the carrying out of his purposes of grace in the midst of us.

But whatever reception it may meet with from those for whom it has been prayerfully prepared, I shall, at any rate, have the gratification of feeling that I have not shrunk from contributing, according to my ability, to the supplementing of much needful material for rightly appreciating those principles of Ritualism which have been so long allowed to be carried out by a Party, whose ulterior object is confessedly to revolutionize our national Church and Protestant Constitution.

Having been favoured with an Illustration of the Processional display that has been taking place within the walls of some of our Churches, as referred to at page 25 of this pamphlet, I am unwilling not to avail myself of the use of it, and I now append it by way of a conclusion.



*Protestant Churchman, page 86.*



## DR. MACBRIDE'S LEGACY.

*Feb. 10, 1868.*

As nothing has yet been done to check the extravagancies of these Ritualists, but rather there has been cause to deplore an increase in the number of Churches in which the Vestments have been recently introduced, I feel constrained to follow up my notices of their tactics, and to point out other particulars justly entitled to public scrutiny; and as the Lord has seen fit to take unto himself the soul of that venerable Protestant layman through whose special suggestion my late pamphlets were undertaken, I cannot do otherwise than consider myself as entrusted with a legacy in behalf of those for whom he had been so anxious up to the very close of his active and useful life.

It was not without much hesitation, and after a second interview, that I yielded to his earnest entreaty. I was so deeply impressed during our conversation together, as well with the tone of his voice as the solemnity of his manner, that I felt that the appeal was irresistible. 'I cannot write now,' were the words that fell upon my ear—'my nights pass so heavily and so wearily—I keep continually brooding over the state of things which now prevails: oh! what will it all come to? The Lord alone can devise a way to escape from the perils that threaten us both in Church and State now the enemy is coming in like a flood,' &c.

There were various reasons that made me feel an almost insuperable aversion to come forward and publish anything more on the subject. I had for many years looked upon the state and condition of our Church and Nation as past all human remedy, and had resigned myself to the sad alternative; and, though an attentive observer of the course of events and the signs of the times, I had never taken any steps to note down the passing occurrences so as to turn them to a practical account like this. I was, moreover, in utter ignorance of what many possibly of the Clergy had been curious enough to investigate, or more or less beguiled into a complicity with, in their respective spheres of duty. I had never been an eye-witness of any of the Acts of Ceremonialism whether within or on the outside of their Churches—I have never seen any of their bowings and prostrations before either Altar, Picture, or Idols, with which they have been filling their chancels—neither have I ever gazed at any of their Processions, where the Surplice, Cassock, Chasuble, Cope, Birretta, Stole, Pastoral Staff, Crosier, &c., midst clouds of Incense, have been

courting the curious eye of the populace in so many of our towns and villages—I have inspected scarcely any of the interiors of the edifices where these performances are carried on; for simply in an artistic point of view they have no attractiveness for the cultivated taste even of the natural man, while very many of them are most gairish and incongruous in their garniture; so that I felt that, in order to make my appeal intelligible to the common sense and scriptural yearnings of those many hearts still beating true to the Protestantism of the British Constitution, I had very much to do in the way of patient and diligent research, and for which my materials were but scanty; and when I pondered on the chaotic *debris* which, like moles and bats, they had been routing out and exposing to the light, not only of candles and torches, but the noonday blaze of the sun of the 19th century, I was well-nigh bewildered, not knowing where to begin or how to place them in anything like a grouping that would commend itself to the patient scrutiny of those for whose information I had been so solemnly enjoined to submit them. But as soon as I was fully made to understand that one who in years might have been my own father—so truly learned and instructed beyond his compeers in literature, theology, politics, and law—was so little conversant with the very first principles of this mediæval Revivalism, I could not but be fully assured that the public at large must be to a far greater extent in need of information on these subjects with which they are now distracted—and then I determined at once to make an attempt to meet the emergency. In addition to other considerations that weighed with me, up to that time, was the knowledge I had gained from the experience of those engaged in the publishers' department, that no books or pamphlets which were opposed to those views had any great sale, or answered in a pecuniary point of view; so that I commenced my labours with a full conviction of the sacrifice and self-denial consequent upon the undertaking.

The first point that I ought to revert to is a consideration of some statements I have made with respect to the origin of the movement which are calculated to give an incorrect notion of one of its leading features. In meeting a charge of inaccuracy, in that particular, I can only in reply observe, that I was unable to give anything like a fulness of detail which the subject required, and my sketch of it was consequently very indistinct. For my account of it seemed to imply that Dr. Pusey had been travelling abroad at the same time as Messrs. Newman and Froude, whereas he had returned from Germany some few years before their visit to the continent. He was not among those who met to determine the plan of a campaign and form a party to carry it out; neither did he enter cordially into their views with respect to the Tracts for the Times, as may easily be gathered from his refusing to permit his own tracts to appear, like all the others, anonymously, but sent them with his initials, E. B. P., attached to each of them.

But I think I cannot do better, by way of elucidation, than avail myself of the suggestions of 'Protestant,' in his letter to the *Oxford Chronicle*, Dec. 28, 1867, in which my seeming want of accuracy has

been pointed out, and extracts furnished from the *Oxford Protestant Magazine* for 1847, where the subject has been discussed with much ability.

"In 1848 the first volume of the *Oxford Protestant Magazine* was published, and in which I find an editorial notice of a work by E. B. Pusey, fellow of Oriel College, Oxford, entitled 'An Historical Inquiry into the Probable Causes of the Rationalistic Character lately Predominant in the Theology of Germany.' And I also find in the same volume a record of the first meeting of the Tractarians, under the presidency of the Rev. Mr. Rose. This record will prove that Mr. Pusey was not present at the formation of the Tractarian 'conspiracy,' and the 'Historical Inquiry' will show that Mr. Pusey's religious views, at that period, were the very opposite of those held by the first Tractarians.

The first meeting of this party is recorded at page 372, in these words:—"It is to be observed that Mr. Pusey was not present at the meeting of the first Tractarians, at Mr. Rose's rectory, of Hadleigh, Suffolk, in July, 1833. These consisted of Mr. Palmer, Mr. Froude, Mr. Percival, of All Souls', Oxford, and Mr. Rose himself. In the following September an Association was formed, including the Rev. John Keble and Mr. Newman, both of Oriel College, on the basis of a scheme of Mr. Keble's, of which the following were the features:—

First.—Maintenance of the Apostolic succession dogma, outraged in the suppression of the ten Irish Bishopsrics.

Second.—The participation in the body and blood of Christ, conveyed *only* by the hands of the successors of the Apostles and their delegates.

Mr. Pusey also joined the Association in the following year."

There is a peculiar feature in this movement also, to which I have not yet adverted, and which ought not to be kept in the background, as it will confirm the view I have already taken of it as being entirely of a contagious type; and will identify it more intimately with Oxford theology hybridized through Rome—I mean the relation which Dr. Lloyd, afterwards Bishop of Oxford, sustained towards it, and who was the first martyr to Catholic Emancipation. For he was the purveyor-in-chief of those bulbs which are now expanded into a luxuriance of blossoms and fragrance which has astonished not only the natives of our British Isles and Colonies, but whose fame has been spread throughout the wide world at large. The subject has been so ably, temperately, and accurately condensed by one of their early perverts—once a fellow of Balliol College—distinguished for his talents and the high honours he attained to in the University, that I do not think I could improve upon the simple narrative by either adding to or curtailing any portion of the long extract which bears upon this particular point.

"But to come now to more proximate causes of the Tractarian movement. I am disposed to give a very prominent place among these causes to the teaching of Dr. Charles Lloyd, Regius Professor of Divinity, and afterwards Bishop of Oxford, who died in 1829, about four years before the publication of the 'Tracts for the Times.' Bishop Lloyd was, I believe, the first to introduce the admirable practice, since adopted by all his successors in the Divinity chair at Oxford, of giving private instruction to candidates for the Anglican ministry, as well as the public lectures which have always been customary. The class of pupils whom Dr. Lloyd assembled between the years 1826 and 1828 comprehended all the forementioned leading members of the great Tractarian movement, with the exception of Mr. Keble, who had then left the University. I was myself one of that class, though somewhat junior in standing to Dr. Pusey and Mr. Newman; and this, therefore, is one

of the subjects of these essays in which my testimony is drawn from personal experience. Among other matters which Dr. Lloyd read and discussed with his class was the history of the Council of Trent and that of the Anglican Prayer-book. There were, of course, two ways of treating both of these subjects; but Dr. Lloyd chose the more correct and Catholic one. And I have no doubt whatever that his teaching had a most important influence upon the movement, and—a point to which I wish to draw particular attention—upon that movement in its ultimate and, as I may call it, Roman stage. Upon the subjects of Church Authority, Episcopacy, the Apostolical succession, and others, with which the earlier Tracts were almost exclusively occupied, I do not remember to have derived any very definite ideas from Dr. Lloyd's teaching: but I do remember to have received from him an entirely new notion of Catholics and of Catholic doctrine. The fact was that Dr. Lloyd, besides being a man of independent thought considerably in advance of the High Churchmen of his time, had enjoyed in his youth many opportunities of intercourse with the French emigrant clergy, to whom he was indebted, as he told us, for truer views of the Catholic religion than were generally current in this country. But his contributions to our future conclusion did not end here. In his lectures on the Anglican Prayer-book he made us first acquainted with the Missal and Breviary as the sources from which all that is best and noblest in that compilation is derived; and I have at this time, or lately had, an interleaved Book of Common Prayer with the reference to the original sources side by side with the translated passages. It may be easily imagined what an outcry these lectures would have created a few years later; but in the peace and security which then reigned, controversy was never thought of on any side, and a favourable opportunity was thus given for casting on the wide waters that bread which was to reappear after many days. Dr. Lloyd's own course was soon run, and came to an abrupt and somewhat melancholy end. Upon the adoption of the great measure of Catholic Emancipation by the Government of the Duke of Wellington and Sir Robert Peel in 1829, Dr. Lloyd, who owed his bishopric to the friendly intervention of the latter statesman (who had been his pupil), was found in the ranks of his episcopal supporters. Those who, like ourselves, knew the bias of his mind, could understand how this fact was sufficiently explained by his general spirit of fairness and forbearance towards Catholics; but the world at large, who had known him only as a High Churchman of Tory principles, attributed his change of opinion to the most unworthy motives; and, being a man of strong feelings, he was unable to bear up against the imputation. Knowing that his vote with ministers would require an apology, he supported it by an eloquent speech, which, in the then prejudiced state of the public mind, only made matters worse. I had the privilege of hearing that speech; it was, in the main, a vindication of Catholic doctrines against Protestant misrepresentation. It led to a bitter altercation with Lord Chancellor Eldon. The Bishop charged the Chancellor with being a mere tyro in logic, and the Chancellor



replied, not unnaturally, that such language was fitter for the class-room at Oxford than for their Lordships' House. Dr. Lloyd, who was always very kind to me, sent for me the next morning to his lodgings, and I found him literally flushed with his oratorical triumph. In fact he plainly manifested the symptoms of an incipient fever, which in six weeks resulted in his death. The sad interval was full of events calculated to aggravate the malady. The week after his parliamentary display he appeared at the *levée*, where the King (George IV.), who regarded the support of Catholic Emancipation as a personal insult, treated him with pointed rudeness. What he regarded as a far greater mortification than the rebuff he had experienced from a capricious monarch, was that at his visitation, which followed soon after, the great body of his own clergy refused his invitation to dinner. Vexed and bitterly disappointed, he took to his bed, and a few days later expired—an impressive example of the worthlessness of human success, but a victim, as we may hope, of his zeal in the cause of charity and justice.”—From *Historical Notes of the Tractarian movement, A. D. 1832 to 1845*, by Frederick Oakeley, M. A., Oxon, 1865, pp. 12 to 15.

Hence it becomes sufficiently clear, that from Rome, by an incontrovertible process of impregnation, the virus has been imported and inoculated on many of those precocious willows which Alma Mater has been fostering amidst the academic groves, and that Jesuits even then were diligent in their vocation, sowing seeds among all waters to spring forth after many days. The pamphlet itself is very timely and peculiarly interesting to myself personally in many particulars, as it confirms, in a most striking manner, the diagnosis I had given, in my former pamphlets, of the symptoms of the distemper, as being the natural result of the studies pursued in our public schools, and the University of Oxford in particular, where the heathen morality of the classics and the philosophy of the Ethics of Aristotle had been the pabulum of generation after generation of its alumni.

“I cannot help thinking, although I am not sure if the opinion be shared by others, that the great religious movement in question was favoured to a considerable extent by the peculiar character of the education, both philosophical and classical, by which the Oxford of those days was distinguished. The basis of the former was the great moral treatise of Aristotle, the Ethics, which contains, as I need not say, the skeleton of our own system of Moral Theology.”—Page 17.

In referring to what I had written on the above topic in the year 1837, I was astonished to find that the estimate I had made of the morality so long preached in the pulpit of St. Mary's Oxford, as contained in the Rev. J. H. Newman's published sermons, was corroborated by the same talented Romanist, who assures us that the moral treatise of the heathen Aristotle contains the skeleton of the moral Theology taught by the Church of Rome, and not the pure morality of the inspired Gospels of the Lord Jesus Christ. After an extract of an entire page from vol. i. p. 10 of those sermons, I thus proceed in my notices of the same:—“It seems to me as if he was making an attempt to engraft Christianity upon the stock of heathenism. It forcibly reminded me of that which I had carefully studied many years ago, whilst in College, I mean the Ethics or Morality of Aristotle.”—*Popery of Oxford*, page 35.

Neither is the testimony brought forward as to the scarcely masked Popery of the *Christian Year* less worthy of special notice (p. 16.)

"Among the facts which heralded in the Tractarian movement, and helped, as I must think, towards its real success, was the publication of Mr. Keble's '*Christian Year*,' and its almost unexampled popularity."

"Not only was it free, to an extent at that time remarkable, from Anti-Catholic phraseology, but it dared to plead, in terms than which even a Catholic could use no stronger, for the love of which our Blessed Lady should be the object."

"Ave Maria, thou whose name  
All but adoring love may claim."

*Christian Year: Feast of the Annunciation.*

The italics in the above quotation are not mine, but just as they are printed in Mr. Oakeley's pamphlet; and are doubtless so rendered for the purpose of marking its identity with that veneration paid to the Virgin Mary by the Church of Rome, being only one degree lower than the adoration paid to God Himself.

As some very sensational events have occurred since my former pamphlets were issued, I ought not to forego the opportunity of noticing them, so far as they bear upon the signs of our apostacy from the principles of our Protestant constitution, and our delinquency in scriptural morality: and the first thing that calls for such comment is the great Anglican Synod, which, like a nine days wonder, made confusion more confounded than it even was before. Who the Ahitophel might have been to whom the Primate of all England listened, when that panacea was resorted to, I neither know nor care to be informed about, but if ever any device more subtle than another could have been conceived so as to infringe the spirit of one of our Thirty-nine Articles, without actually breaking it in the letter, it was attempted at that Lambeth gathering, which was, as far as they could make it, a general Council of the Bishops of the Church, summoned without even a show of sanction from the Sovereign, who is the head in all such synods, whether ecclesiastical or civil, within these her dominions supreme. For, although it was so manipulated as to have the semblance of a large association brought together to *take brotherly counsel and aid each other by mutual expression of good will and affection*, there can be no doubt that there were some very important projects in contemplation for the purpose of ensuring the independent action of the clerical element as distinct from all civil interference: and one of the principal features of their deliberations was to promote the corporate union of what they call Christendom. Now, whatever the actual deliberations of that assembly (for they sat with closed doors) may have been, there can be no doubt that a very large proportion of its constituents was attracted to it in the hopes of being able to organize, if not openly, at least covertly, some systematic mode of operation, by which they might establish and exercise a supremacy of sacerdotalism which our Protestant legislature had always kept in check, and which the Metropolitan of South Africa had been long arrogating, and had made such blundering attempts to put into legal force within his province—and which so many of his colonial brethren were yearning to develope in its fullest details in their respective spheres. The main

feature of that conference was the question of the Natal episcopate, and the effort made to endorse the anomalous judicial acts of the Bishop of Capetown with the imprimatur of the assembled prelates, English, Scotch, American, and Colonial. Their conference was, however, brought to a close without any such measures being agreed upon, and a document was framed, so common-place and devoid of all of distinctive doctrine or theological precision, that even the Roman hierarchy in this country would not have had any scruples in appending their names and seals to it. But by nominating a committee to draw up resolutions by which their future operations are to be regulated, we find that they have so contrived to insinuate the fine end of the carefully-constructed wedge, that, in due time, we may calculate upon a complete disruption of Church and State, both at home and abroad.

Some of the features of that Pan-Synod are most startling and alarming, although the public at large has only looked upon it as simply a gathering together of ecclesiastical dignitaries, whose grandiloquent address might mean anything or nothing, and in itself was not likely to do either good or mischief. But to all sober and reflective minds, who have the glory of God and the real interests of his spiritual worshippers at heart, it has been a source of most anxious forebodings: as they believe it to be nothing more or less than an effort, on the part of the episcopate, to vindicate for their own order, independent action with irresponsible supremacy. The Metropolitan of South Africa was allowed to put himself forward to leaven the whole by a special appeal for redress in a *fracas*, which was, in a great measure, caused by his own and the Bishop of Oxford's blunder in consecrating a model Bishop for one of the new dioceses in that colony. 'It should never be forgotten that Dr. Colenso was consecrated by Bishops Wilberforce and Gray, in spite of earnest and specific remonstrances. His latitudinarian propensities, although then not so fully developed, were pointed out as distinct and unmistakeable. The Bishops of Oxford and Capetown were then warned that the day of his consecration would be entitled a to black mark in the calendar of the English Church.'—*Catechism, &c.*, page 4. That Conference, Synod, or general Council of Prelates, was greeted, no one knows how, with the name of PAN; and no term could be more suggestive or appropriate; for it was, as it were, an *omnium gatherum* of the most heterogenous of all constituents; and the most part of them knew not wherefore they came together, being under the impression that it was to decide upon matters affecting the doctrine and discipline of the Church of England, both at home and abroad. But no greater mistake could have been made; for it was not to cement the Reformed Churches of Christendom, but to promote a corporate union of all episcopal denominations, whether Roman, Greek, American, Scotch, Irish, or English, to the utter ignoring of all Protestant bodies whatever, and the Church of Scotland in particular, notwithstanding that it formed an integral part of the United Kingdom—for one of its projects was doubtless to incorporate the Scotch Episcopalians with the Established Church of England and Ireland, and so

to blend them with the Colonial and American Churches, that there might be a combination of them all for the purpose of united action, so as to exercise sacerdotal domination over the clergy and their congregations, to the exclusion of all secular or civil legislative control: in a word, to substitute canon law instead of the common law of the land. The way in which the Archbishop of Canterbury was treated by a faction among them, in the case of the Natal scandal, was most discreditable: for, notwithstanding that he had expressly stipulated that no discussion of the South African question should take place, it was forced upon the notice of the conclave: and when the Archbishop himself pronounced it a matter which they had no right to intrude upon the Council, they actually had the assurance, after the meeting was over, to muster their forces, and endorse with their approval the arrogant, if not illegal and uncanonical, manifesto of Bishop Gray, in his sentence of deposition of Bishop Colenso; and fifty-five Prelates, including the whole of the American Bishops, were said to have voted for the ratifying of that sentence, and there and then signed a document to that effect. But what makes the matter still more serious is, that they have agreed upon resolutions by which the synodical element might permeate the diocesan system of ecclesiastical regime. To effect which they have made their Council of Final Appeal to include not only a certain average of Colonial and American prelates, but of Scotch Bishops also, who are to be vested with dictatorial powers to determine points of issue affecting the interests of the Church of England and Ireland—while some of the judges themselves have no legal status as Bishops, and whose very office is, by virtue of the union of the two kingdoms, proscribed and all jurisdiction denied, and who are only regarded as Nonconformist functionaries, with no other rights nor privileges than might be claimed by any of those sects and denominations which may sojourn among them; and the Bishop of New Zealand is at the present time busily engaged in negotiating to construct such synods in his new diocese of Litchfield. Thus we have the re-action from the Colonies brought to bear upon England to some purpose, inasmuch as no one from our distant territories could be better adapted for it. He has the fruits of so many years experience to appeal to as an evidence of the efficiency of such an agency to keep the clerical element in ready subserviency to episcopal manipulation.

But the adventures of that busy Metropolitan of the South, in search of a Tulcan Bishop for his bereaved Zulus, if it were not a subject so seriously affecting the spiritual welfare of so many immortal souls, would furnish a fund of amusing incident that might vie with, if not surpass, the sensational disclosures of the present day. For here we have a series of the most extraordinary anomalies conceivable: a Prelate who sets himself up as a Reformer of Episcopal abuses, after a most pretentious parade of synodical punctilios, claiming for himself the right of pronouncing a sentence of deprivation upon one of his own suffragans, and then declaring the see to be vacant—to which vacancy, as we are informed, in the next place, the Dean and Chapter proceeded to elect an



English Vicar, not even known by face to the Churches over which he was to preside, and who, after much deliberation, accepts the appointment, and is announced as Bishop designate of that distant diocese. But scarcely had the preliminaries been arranged, and he had engaged the livery necessary for his episcopal equipage, when it is noised abroad that his consecration was deemed impolitic if not impracticable, it having transpired, in the meantime, that his theological proclivities had become too notorious through his premature signature of a ritualistic manifesto, which was considered more akin to doctrines in favour at the Vatican, than those which were accredited by the President of a Lambeth Synod. Upon the failure of this part of his negotiation, the Metropolitan, wise in his generation, avails himself of another expedient; for, in case of their not succeeding in their other scheme, he had taken the precaution to bring along with him a provisional *carte blanche*, entrusted to him by the South African electors, with powers to insert in their deed of nomination the name of any individual he might be fortunate enough to meet with during his sojourn in England. Accordingly we learn, in the next place, that after some diligent research and much travelling up and down the country, his exertions are rewarded, and another aspirant is announced for the contested Mitre so long in abeyance at the Cape. But even these hopes are doomed to be blasted, for the banns, at the last moment, are forbidden, and the rite pronounced informal, if not uncanonical and illegal; and the preparations for the consummation are all of a sudden interrupted. The excitement produced on the public mind had been raised to the highest pitch, and speculations were various as to how and where this daring development of the highest sacerdotal functions was likely to be carried out: the periodicals were filled with all kinds of surmises,—the *Times* newspaper comparing the crisis to the dodgy manœuvres resorted to for a regularly organized prize-fight while others pictured to themselves its close resemblance to the manipulations of the thimble-rig adventurer, so stealthy and subtle were they in all the steps they were reputed to have been taking to complete their long-projected schemes; while few were at all aware that Oxford was to have been the scene of this signal defiance of all civil and ecclesiastical prerogative, and that the University Church itself was the platform upon which the spectacle was to have been exhibited. For the only reference to the affair that appeared in the papers was this curt notice in the *Oxford University Herald*, for the ensuing week:—‘It was rumoured last week, that the consecration of the Rev. W. K. Macrorie would take place on Saturday last, at St. Mary’s Church, but from some cause unexplained the event did not take place, although several of the neighbouring clergy visited Oxford in anticipation of witnessing the ceremony.’ The consecration was fixed to take place on St. Paul’s Day, the 25th of January last: for during the week preceding, it had been duly arranged at Cuddesdon, where the Vicar of St. Mary’s, the Bishop of Capetown, and the Bishop of Oxford, met for consultation on the subject,—the Bishop of Capetown, as it oozed out, having been on a

visit of about three weeks in privacy at the Palace. Great was the excitement that pervaded Oxford, at least among those who were in the secret, and bitter the disappointment of such as had come, or were coming, from a distance to be present on the occasion, when the whole pageant was abruptly put a stop to, to the great disgust and vexation of the party far and near; for, during the week, the letters of the Bishop of London and Sir Roundell Palmer, on the illegality of the proceedings, had, it is presumed, the effect of suggesting a further delay.

It is important to draw special attention to these particulars, inasmuch as they serve to verify the anticipation of one of the leaders of the movement, expressed more than twenty years ago, in these terms:—‘WE MUST RE-ACT UPON ENGLAND FROM THE COLONIES.’ So that not only have we lived to witness the lordly upheaving of Staffs Pastoral, but the Crozier itself, in all its pompousness, has been foisted upon us once more, threatening the very existence of the chartered privileges of our Protestant Constitution; neither do we need additional evidence to confirm us in our presentiments as to what the upshot of the whole must be, with such scenes passing before our eyes, if the canon laws of an irresponsible Prelacy should be allowed to supersede the statute laws of this mighty empire.

It may be also not undesirable to notice, that although the Synod itself was kept free from those Ritualistic idiosyncracies, which some of the Bishops were known to favour in their individual spheres, there was one very objectionable display of prelatic pageantry which was not only out of harmony with the simplicity of the Gospel, but looked very like a defiant infringement of the statutable inhibitions of our reformed ceremonial; viz., the ostentatious processional formalism which their last gathering for the closing service of the Conference presented.

“Prior to the service commencing, the whole of the bishops and officiating clergy, who had taken their places at the end of the chancel, fronting and surrounding the enclosure to the communion-table, formed themselves into a procession, and, headed by the vergers and wand-bearers, proceeded down the middle aisle and passed out of the grand entrance, and made a circuit of the ground enclosing the venerable church of St. Mary. This ceremony occupied about ten minutes, and as the procession re-entered the church, the organ pealed forth, and the choir sang, in the most beautiful and solemn manner, the processional hymn, ‘All people that on earth do dwell,’ &c. This continued until the whole of the bishops and Clergy had regained their original positions, some taking up their places inside the communion-rails, and the rest on the outside, facing each other. The service, which was what is called a ‘full choral’ one, then commenced, and the Litany and Psalms were intoned.”—*Record*, Sept. 30, 1867.

Nothing seemed to be wanting to recall the scenes of other days, when Rome was the Mistress of the Ceremonies, but the insignia of the sacerdotal band, as it wended its way around the walls of the sacred edifice,—to wit, the Crozier of Capetown, the Pastoral Staffs of the

English, American, Colonial, and Scotch Prelates, with the Cuddesdon Episcopal Hood and Birretta, to say nothing of the Stoles, Maniples, Chasubles, or Copes, of other dignitaries—together with the jewelled Mitre of the Bishop of Vermont. It would then have been a *Pan Vestiarum* so unique, that even Romanists themselves would have wondered after it, as the most remarkable exhibition of ritualistic ornamentation that the rival sacerdotalists had ever got up.

Another subject which has more than usually affected the public mind, is Fenianism, and as it has broken out in various parts of England, we cannot but regard it as a home question; and one, too, not likely to be summarily disposed of so long as the principles advocated by Ritualists are allowed to spread without some stringent measures to coerce them. For Fenianism is nothing else but disaffection to the powers that be, developing itself among the dregs of the population, and kept alive by sacerdotal complicity through the Confessional, in which are vested powers more plastic than anything the civil magistrate can command; and, as in Ireland, so, in due time, in England, its effects will be felt, by its obstructiveness to any legislation which may not favour sacerdotal ascendancy. Fenians are, without exception, members of the Church of Rome, and, as such, opposed to all Protestant government; and their allegiance is contingent on sacerdotal supremacy; and so long as the Confessional is an asylum to which they are welcomed with open arms, there is no setting any bounds to even the most violent atrocities that may be perpetrated by them. For they are taught that their Priests have power committed to them to absolve from all sin, and make them as pure, nay purer in soul than the new-born infant, who could not commit actual sin. The disclosures recently made at the execution of those horrid murderers, and the sentimentalism of sympathy displayed in attempts to hold them up as patriots and martyrs worthy of all honour, have furnished us with the most disgusting evidences of the working of Popery with all deceivableness of unrighteousness which any age has ever produced. Such has been the infatuation, that even a lady of title has so far demeaned herself as to write a letter of sympathy and condolence to the convicts themselves, just before their execution, enclosing a cheque for £100 to be distributed among their relatives. And the public demonstrations have, in many places, been such as to make it appear that they were considered as having fallen martyrs to a noble cause in defence of their country, and masses offered up for them as the most becoming tribute which their clergy could pay to their memory. Now, no one who is at all acquainted with the actual moral condition of the Roman Catholic population in Ireland, can have any doubt as to the almost superhuman influence of their Priests to control them by means of the Confessional, or as they call it, the **TRIBUNAL**. So that if their Hierarchy were only to issue a notice, in the case of illegal meetings or popular riots, that the use of the Confessional would be suspended, those rebellions, seditious meetings, shocking murders, and Fenian outrages, would be speedily on the decrease, if not altogether

put a stop to. And if such traitors and blood-stained wretches, when detected and doomed to suffer the extreme penalty of the law, were not allowed to be tampered with by their Priests through the medium of auricular confession, we should soon see the good effects of such a course of procedure in a sensible diminution of crime. For a suspension of the Confessional would be far more effective in restoring peace and social order in Ireland than any of the results connected with the Suspension of the Habeas Corpus Act itself.

As it is admitted by the Romanizers that there is no difference between their mode of Confession and Absolution and that of the Roman Priesthood, it is but reasonable that we should make ourselves acquainted with the leading features of that system, in order that we may be satisfied as to how far its morality may be in agreement with that enjoined in God's word, and advocated by all those who are truly converted to Him by the power of the Holy Spirit. As I dare not, however, even under the guise of the original Latin text, select for publication from the filthy, beastly, and obscene minutiae of detail, in a full knowledge of which the Candidates for the Popish Priesthood are of necessity disciplined, we must be contented with a review of such topics as bear upon morals generally. But even so, the subject in itself is so complex and discursive, that I conceive I could not do better than make a few extracts from the Lectures of the Rev. G. Fiske, Prebendary of Lichfield, delivered in Christ Church, Maida Hill, in the year 1850, called *Popery subversive of Morality*, part 1, part 2.

"The famous Cardinal *Bellarmino* (Bellarm. de Pec. Ven. c. 1.) said:—

*'We teach, by common consent, that there are some sins, which, of their own nature, do not render a man guilty of eternal death, but only of temporal punishment.'*

"He goes even further, and declares there are sins, which, so far from deserving eternal punishment,

*'God cannot punish them eternally without injustice.'*

"The provincial Council of Mentz (Bin. tom. ix. c. 46, p. 322.) has left on record,

*'That many depart from this life free from mortal sins, and for lighter sins they shall never be damned; and that it can hardly be understood how God should be just, should he punish any for venial sins with eternal punishment.'*

"Such quotations might be multiplied to any extent; but these are sufficient to shew the distinction which the Church holds and teaches. But lest any should think it probable that the whole theory of the matter may have undergone a change in more enlightened times, I will quote from one of the Catechisms in ordinary use, with which I have compared many others, published by Roman Catholic Bishops, or sanctioned by Episcopal authority, as well as other books of instruction for the laity; and in them all I have found a perfect agreement. In the small Catechism of Dr. James Butler, published in Dublin, I find the following:—

*'Q. What is sin?*

*A. Any wilful thought, word, deed, or omission, contrary to the law of God.*

*Q. What is mortal sin?*

*A. A grievous offence or transgression against the law of God.*

*Q. Why is it called mortal?*

*A. Because it kills the soul, by depriving it of its true life, which is sanctifying grace; and because it brings everlasting death and damnation on the soul.*



Q. Does venial sin deprive the soul of sanctifying grace, and deserve everlasting punishment?

A. No; but it hurts the soul by lessening its love for God; and by disposing to mortal sin.

Q. How many are the chief mortal sins, commonly called capital and deadly sins?

A. Seven;—pride, covetousness, lust, anger, gluttony, envy, sloth.

Q. Where shall they go who die in mortal sin?

A. To hell for all eternity.

Q. Where do they go who die in *venial sin*?

A. To purgatory.

“And I find that the Council of Trent requires all Bishops to take care that prayers and the sacrifice of the Mass be devoutly offered for the dead, and accurately performed, to free them from the punishment of venial sin.

“In Dr. Hornihold’s book of instruction, called *The Real Principles of Catholics*, published under Episcopal authority, and highly approved, I find the following:—

‘Q. What consideration may induce us to judge sins are only venial?

A. Chiefly two; viz., surreption or surprise, and *smallness* or *trifle* of matter.

Q. Can a sin that is mortal of its nature, be only *venial* by accident?

A. Yes, in three cases chiefly, viz., to steal a trifle; 2. For want of deliberation;

3. For want of sufficient use of reason, as in children, and persons half asleep.’

“I have yet another passage from *The Real Principles of Catholics*, which I grieve to find there, when I think how many souls may have been led by it into ruin:—

‘Q. What are most common venial sins?

A. These following; viz., idle works; small excesses in eating and drinking; too much pleasure in diversions; jocose lies, or lies out of excuse; coming late to prayers; neglecting alms; harsh words; flattering speeches; small thefts; distractions in the time of prayer not fully resisted.’

“You cannot fail to notice, that it is not the *quality* but the *quantity* of sin that is here regarded. So that he who can satisfy himself, or be satisfied by his ghostly counsellor, that he has only sinned judiciously, and within the bounds of due moderation, may quiet himself, and go on with a conscience not inconveniently disturbed:—the more especially when he thoroughly believes the instructions conveyed in the following extract from the same *Real Principles of Catholics*.

‘Q. Can venial sins be forgiven without the Sacrament of penance?

A. Yes, by *Sacramentals*.’

“And what can these be? we Protestants may naturally ask, who know of no such term. The answer goes on:—

‘A. Yes, by *Sacramentals*, viz., *holy water*; *signing with the sign of the cross*; *alms*; *fasting*.’

“From the *Real Principles of Catholics* I extract the following:—

‘Q. Are Christians obliged to confess all their sins?

A. Yes; all *mortal* sins that can be remembered after a diligent examination. Moreover, the penitent is to declare their number, species, and circumstances, not only such circumstances as *after the kind or nature of the sin*, but also, according to some divines, such as very much aggravate the guilt. Now as to *venial* sins, there is *no strict obligation to confess them*; but if it be *doubtful* whether the sin be mortal or venial, he is to confess it *under the doubt*.’

“And what then? we may ask. Why then it is presumed the Confessor’s duty is to resolve the doubt:—so that, if absolution be not deferred for any other cause, he may leave the Confessional discharged from all sin, mortal or venial, or both.”

“*Popery encourages dishonesty*. The Divine command is absolute and unqualified. It is ‘Thou shalt not steal.’ It is directed against the disposition to covet by which some natures are greatly influenced; and who seek upon some plea of necessity or strong temptation to possess themselves of the property of others. If by any means a person so influenced can be satisfied that there are circum-

stances under which he may either steal with impunity, or be only chargeable with venial sin, every temptation will be accompanied by increased inducement. And is it likely that the natural heart will stand against it?

'The smallness of the thing stolen, in all cases, excuses from mortal sin. It is but a venial sin if children steal from their parents, wives from their husbands, and servants from their masters.'—*Aquinas*, 1, 2, q. 88, art. 5, 6, 22, q. 3 art. 5. q. 59 art. 4, 5. *Antonius*, 2. per tit. 4. c. 5, sect. 7, 8. *Adrian*, quod. ib. 8, in *Navar.* c. 17. n. 2. *Cajetan* sum. v. furtum. *Adrian* in 4. de restit. *Navar.* c. 17. n. 138. *Sylvest.* sum. v. furtum. n. 16. *Graff.* 1. 2. c. 92. n. 25.

'A servant may be excused from mortal guilt, if he steal from his master by little and little, though in time it come to a considerable sum, provided he convert it to his own use, and not to the use of others.'—*Bonacin*, de restit. disp. 2. q. 10. punct. ult. n. 2.

'To steal anything, though in itself small, yet of great value in the account of the owner, and of much consequence to him, so that the damage he suffers by it, and the trouble it gives him is really great; yet if the thief did not or could not know it, it is but venial.'—*Navar.* *ibid.* *Graff.* *ibid.* n. 16.

'Those who are in need, though it may not be extreme, but such only as would be counted great, may steal from others for their relief: nor are they bound to make restitution when they have a good estate.'—*Medina*. *Angelus*. *Pet. Navar.* *Malderus* and others, in *D. an.* p. 2. 1. 3. mis. res. 29. *Sylvest.* sum. v. furtum. n. 10. *Navar.* *ibid.* *vid.* *Angelum.* *Graff.* 1. 2. c. 93.

'Any innkeeper or tradesman may grow rich, and raise a fair estate, without mortal sin, by defrauding those who buy of them, by little and little, and by false measures.'—*Lopez.* *ibid.* p. 14.

"In Dr. James Butler's well-known Catechism, to which I have before referred, we have the following:—

'Q. Will the penance enjoined in confession always satisfy for our sins?

A. No; but whatever else is wanting may be supplied by Indulgences, and our own penitential endeavours.

Q. What is the use of an Indulgence?

A. It releases from Canonical penances enjoined by the Church on penitents for certain sins.

Q. Has an Indulgence any other effect?

A. It also remits the temporary punishments with which God often visits our sins, and which must be suffered in this life or in the next, unless cancelled by Indulgences, by acts of penance, or other good works.'

"If a plenary Indulgence is to be given, the sinner stands on the easiest possible terms with sin. Whatever may be the corrupt bias and intention of his heart, he knows how the pardon of every mortal, as well as of every venial sin, is to be obtained. The former class must come under the ordeal of the Confessional. The latter are disposed of in a far lighter manner, by Sacramentals, sprinklings, and crossings. He goes to Confession—and confesses. He avows contrition, and is accounted contrite. Pences are enjoined, and performed—perhaps. Absolution from the guilt and eternal penalty of sin is bestowed by the priest, and ratified in heaven; and all that remains is temporal punishment. And herein appears the value of the Indulgence. By virtue of the Church's '*celestial treasure of merits*,' thus dispensed, all temporal punishment—penance, mortification, and such like, is remitted; and the sinner stands free to plunge deeper still, if he desire it, into the dark depths of sin, with only the need of repeating the same process of cleansing—always available; for, according to Rome's horrible theory, there is no mortal sin which the Sacrament of Penance cannot reach; no temporal punishment which an Indulgence cannot put away."

"But I should like to quote a brief passage from the publication of a late Clergyman of the Church of England, once a Romish Priest (the late Rev. L. J. Nolan), but subsequently, as I believe, a valuable and successful minister. He says—

'During the last three years I discharged the duty of a Romish Clergyman, my heart often shuddered at the idea of entering the Confessional. The thoughts of the many crimes I had to hear—the growing doubt in my mind that Confession was an erroneous doctrine—that it tended more to harden than reclaim the

heart, and that through it I should be instrumental in ministering destruction to souls, were awful considerations to me in the hours of my reflection. The recital of the murderous acts I had often heard through this iniquitous tribunal, had cost me many a restless night, and are still fixed with horror upon my memory. But the most awful of all considerations is this, that through the Confessional I had been frequently apprised of intended assassinations and most diabolical conspiracies, and still, from the ungodly injunctions of secrecy in the Romish Creed, lest the Confessional should become odious, I dared not give the slightest intimation to the marked-out victims of slaughter. But though my heart now trembles at my recollection of the murderous acts, still duty obliges me to proceed and enumerate one or two instances of the cases alluded to.

'The first is the case of a person who was barbarously murdered, and with whose intended assassination I became acquainted at confession. One of the five conspirators (all of whom were sworn to commit the horrid deed) broached to me the bloody conspiracy in the Confessional. I implored him to desist from his intention of becoming an accomplice to so diabolical a design; but, alas! all advice was useless, no dissuasion could prevail, his determination was fixed,—and his only reason for having disclosed the awful machination to his confessor seemed to have originated from A HOPE THAT HIS WICKED DESIGN WOULD BE HALLOWED BY HIS PREVIOUS ACKNOWLEDGMENT OF IT TO HIS PRIEST.

'Finding all my remonstrances unavailing, I then recurred to stratagem; I earnestly besought of him to mention the circumstance to me out of the Confessional, in order that I might apprise the intended victim of his danger, or caution the conspirators against the committal of so inhuman a deed. But here ingenuity itself failed in arresting the career of his satanic obstinacy. The conspirator's illegal oath, and his apprehension of himself becoming the victim of brutal assassination, should he be known as the revealer of the conspiracy, rendered him inflexible to my entreaties; and, awful to relate—yes, awful, and the hand that now pens it shudders at the record it makes—a poor, inoffensive man, the victim of slaughter, died a most cruel death by the hands of ruthless assassins!

'The second case is that of a female administering poison to her parent. Her first attempt at parricide proved ineffectual, owing to an immediate retching that seized the parent after taking the draught. The perpetrator of this foul deed afterwards came to confession and acknowledged her guilt, but circumstances proved that *she only sought for priestly absolution, to ease her mind and prepare her for a speedy repetition of the heinous crime!!* Again she attempted the act, and it proved successful. I was called on to attend the dying parent. The unnatural throes and convulsive agonies of the unfortunate man, convinced me that the disease was of no ordinary nature. The previous confession of his daughter, who at this time made her appearance, rushed on my mind, and suggested that the parent was a second time poisoned. From what I had known through the Confessional, I could not well hint at the propriety of sending for medical attendance; for the Romish doctrine impressed an inviolable secrecy upon my lips, and prevented my giving the slightest intimation of the malady; whilst the poor parent, unconscious of the cause of his death, died in the most excruciating agonies of which humanity can form a conception.'

'Q. What is Sacramental Confession?

A. It is an accusation of our sins to a proper Priest; that is to say, to a Priest who is approved of by the Bishop, &c., in order to receive absolution.

Q. Is it a great sin to conceal, through shame or fear, any mortal sin in confession?

A. 'Yes, it is a grievous sin, because it is *lying to the Holy Ghost.*'

'The Council of Trent declares that in the Sacrament of penance, of which confession is a part, the penitents stand as criminals before a tribunal, that they may be released by the sentence of the Confessor, who presides in the capacity of a judge: and adds—

'For although the absolution of a priest be the dispensation of a benefit belonging to another, yet it is not merely a ministerial act of either announcing the Gospel, or declaring that sins are pardoned; but it is equivalent to a judicial act, wherein sentence is pronounced by himself as a judge.'

'Hence, without a full, minute, and exact confession of mortal sins, with all their attendant circumstances of extenuation or aggravation, such as shall lay bare the real state of the penitent, no such judicial sentence of absolution can be pronounced by the priest. \* \* \*

There lies between the

penitent and the Confessor no hindrance to the full exercise of the power with which he is entrusted. He sits as the delegate of God himself in the estimation of the faithful. There is no secret of the human bosom that he may not probe. There is no passion of man's fallen nature which he must not explore, in its workings. There is no kind of ingenuity whereby he may not dive into the most forbidding depths of human depravity; no subtlety discountenanced, whereby he may worm into the personal or relative history of individuals and families. Whatever a Confessor chooses to know, he may know. Whatever question, direct or indirect, he may from any motive choose to put, whether it bring shame to the brow or horror to the heart; whether it pollute by suggestion, or terrify by allusion—it must be answered. The nature and tendency of questions proposed, and of the subjects to which they refer, must entirely depend upon the moral sense, or the reverse, of the priest. Beyond this there is no restraint: for the transactions of the Confessional are under the seal of secrecy. Without the absolution, there is no pardon; without the pardon, no salvation; and absolution comes not till the priest is quite satisfied by asking what he chooses, and obtaining all the answer he, on any account, may desire. If the penitent value the absolution, according to the Romish estimate of value (and who that goes to confession does not?)—then there is no escape, though the modesty of youth may be taxed beyond calm endurance, or the moral sense of maturer years be, as it were, put upon the rack."

"A few passages from St. Liguori.—After certain preliminary matters, he says—

'Hence it is inferred, that a Confessor can affirm, even with an *oath*, that he *does not know* a sin that he has heard of in the Confessional. \* \* \* Hence, when any one is bound to conceal the infamy of another, he may lawfully say, "I do not know it; that is to say, I have not a knowledge that is useful for answering: or, I do not know it, so as to make it known." And if anyone rashly should ask from a Confessor, whether he may have heard such a sin in confession, he can rightly answer, "I have not heard it:" that is to say, as man, or so as to manifest it. And the practice corresponds with the principle.'

"This will be apparent from the evidence of Dr. Doyle, the late Roman Catholic Bishop of Kildare and Leighlin, before the Committee of the House of Lords, in 1825.

'Q. Would a priest think himself justified, in case he received in confession a knowledge of an intended crime, to take any measure by which he could prevent the execution of that crime?

A. No, he cannot, more than the means he uses with the individuals themselves.

Q. Could not he warn the person against whom the crime is intended to be committed?

A. He cannot.

Q. When crimes, such as murder or treason, are revealed in confession, is the Confessor bound not to disclose them?

A. He is bound not to disclose them in any case whatever.'

The moral casuistry of real sacerdotalism has been dwelt upon thus at large, in order that the parallelisms furnished by renegades in the ministry and the pay (?) of our national Church may be the more readily detected; inasmuch as there is nothing so revolting to the feelings of the national instinct as the underhand, subtle, and tortuous policy by which the entire Ritualistic system is carried on. It looks more like the conspiracy of a set of burglars, or a body of smugglers, than the patriotic and pure tactics of men of prayer with the love of God shed abroad in their hearts. Our 39 Articles, framed as a safeguard and protest against the doctrines, practices, and devotions of Romanism, are now appealed to by many of the clergy, as if they were favourable to the holding of all Roman doctrine, and not opposed to any of the obsolete



Rites of Pre-Reformation times. The Rubrics of our Book of Common Prayer are overridden and set at nought, because they have not specified in so many words, that the additions which they are continually making to them are positively illegal. Though they are perfectly cognizant of the fact that for 300 years no law, ecclesiastical or civil, had ever sanctioned the use of either the mummeries of Ritual, or anti-scriptural doctrines, which have been within these very few years introduced by them into our Churches, they yet persist in their casuistry, and boldly assert that they are carrying out the principles of the Church, in their conformity to one solitary Rubric, and some unrepealed Act and Canons framed at a period when Priestcraft was dominant in this realm; and, however difficult it might be to single out and identify the particulars, there is not the slightest reason to doubt that the arguments by which they try to recommend their system and theories, are taken, not from the pure word of God, but the ingenious sophisms of men who have no fear of God before their eyes.

With these prefatory remarks we may proceed to notice some few particulars which may not be within the reach of ordinary research; and we will begin by citing Dr. Pusey himself as long practised in the phenakism, equivocation, economy, or reserve, so successfully developed by the confessionate of the Church of Rome; and as it is, in a certain sense, a personal matter between us, the *litera scripta* must be the arbiter of the matter of fact.

In the year 1837, the Rev. George Townsend, of Durham, in a charge, draws attention to the introduction of the Vestments, &c., as detailed in my pamphlet then published, in these words:—

“Some have added to the surplice a peculiar kind of cross; others have placed the bread and wine upon a small table near the Lord’s Table, or altar; others have introduced needless bowings and unusual attitudes of devotion.”

In reply, Dr. Pusey, in a letter to the *British Magazine* for December, 1837, thus writes:—

“No cross has been added to the surplice. Only *one* clergyman, who was at the time at Oxford, but not connected with any parish church (thinking this to be enjoined by the rubric prefixed to the morning prayer), wore, in the time of his ministration, such ornaments as were in this church of England, by the authority of parliament, in the second year of the reign of King Edward the Sixth: the scarf had then, it is said, two small black crosses, one at each end.”

The letter itself is worthy of a Machiavel, and no one, in reading it, could imagine that it was anything but an honest straightforward vindication of some gratuitous slander, whereas it was a crafty expedient to gloss over the real bearings of the case; for not only was it a false statement, that only one clergyman had been wearing those Popish leading-strings, but Dr. Pusey might have satisfied himself with the greatest ease, upon the testimony of scores of eye-witnesses, that they had been seen hanging down from the shoulders of at least four Clergymen, and worn openly in two Churches in Oxford, and in one newly-built in the vicinity, attached to an Oxford Parish, to say nothing of the Clergy who had used them in one of the College Chapels; for the case of the *one clergyman wearing it* was not even known to the author of that pam-

phlet until long after it was published, as it did not take place in the Church of St. Paul, where these innovations first made their appearance, but in St. Thomas's Church, where the Rev. C. Seager, assistant Hebrew Lecturer to Dr. Pusey, was officiating during the temporary absence of the Vicar; when the said Mr. Seager, of St. Paul's, fastened this relic (as Dr. Pusey informs us) of Edward VI. Rubric (which he had brought along with him for the purpose) upon the shoulder of a young man who assisted him at the service, being at the time residing in Oxford, to keep the term for his M. A. degree. Now, under whatever particular clause of their casuistic schedule this may be entitled to an entry, I have no wish to be specially schooled; but it looks very like what Liguori, Dens, or any other of their great authorities, would define a *mendacium officiale* (an official lie), palmed upon the public by Messrs. Pusey and Seager, the latter of whom, in due time, took himself off to Rome.

"Mr. Seager, the Assistant Professor of Hebrew at Oxford, previous to his secession (in 1843), published a volume of the *Sarum Breviary*, in order that Anglicans might be prevented from reciting the Roman office, which they were wont to alter to suit their own preconceived notions of Catholicity, as, *e. g.*, instead of praying to the saint, *begging that the saint might pray for them*."—*Tractarian Movement*, by E. G. K. Browne, 1856, p. 68.

But whatever explanation such tactics may admit of, it is quite in character with Dr. Pusey's proclivities in a literary point of view, as must be well known to the reviewers of his works,—one specimen of which, by way of illustration, may suffice.

"Dr. Pusey, in his *Eirenicon*, and letter to the *Weekly Register*, stated that Latimer, that 'advanced Protestant,' shortly before his death, expressed his approval of prayer to saints. Dr. Goode, the Dean of Ripon, in a letter to the *Record*, showed that the passage quoted was written in 1532, before the Reformation, and when as yet Latimer held Roman views. The truth is that Latimer, twenty years after, and shortly before his death, denounced prayer to saints as idolatry. \* \* \*

\* \* \* Dr. Pusey has been publicly and privately invited to acknowledge his mistake as to Latimer, whom he grievously misrepresents, but while he is ready to exonerate the Church of Rome, he is silent, persistently silent, as to the Protestant Martyr! He has repeated the mistake in several editions, and has never once made the due *amende*."—*Protestant Churchman*, p. 128.

Dr. Pusey has, indeed, admitted publicly, before the Synod of the English Church Union, his complicity with those who were for uniting the fullest Roman Ritual with the highest Roman doctrines, and assured them that it was a mere question of expediency on his part, and not from any lack of sympathy towards them.—(See extract of speech, p. 81 *supra*.)

It will be worth while here to notice a few particular points that bear upon the morality of the Casuists of Ritualism; and, thanks to the Report of the Commission on Ritual, there are materials in abundance. We may instance, in the first place, the cross-examination of their great Choralist of St. Matthias, Stoke Newington, whose wriggling under the process was amusing in the extreme.

Rev. C. J. Le Geyt, examined by the Bishop of London:—

"253. Where did the pattern of them come from? who made them? I do not ask for the names of the manufacturer, but where the pattern of them came from? How did you know what vestments to get?—From the old English pattern

of vestments; I believe from old authorities. 254. From pictures?—From pictures and from brasses, and various other sources. We found many persons perfectly well acquainted with the way of making them. 255. Perhaps they had been in the habit of making them for other people?—It must have been so; we were not the first. 256. When they first began in the Church of England, were they not used anywhere else?—I imagine they must have got them from these old sources,—pictures, brasses, and vestments still remaining. 257. Are they the same as those used in the Church of Rome?—Not quite the same shape as those used in the modern Church of Rome, but the old Catholic shape. 258. Slightly differing? Slightly differing.”

Such, then, are the minutes of evidence contained in the Report of the Vestments in use in that High Place where they brought forth the Vestments in as much pomp and magnificence as if they had been worshippers of Baal. But no one would have discovered from those answers that the garments and ornaments were genuine Popish articles, manufactured and supplied by the very houses where such millinery was got up for the Roman Mass Priests. Such, however, was actually the case, as we learn from information derived from newspapers edited by Romanists, who complain of his conduct, and say that he ought to have spoken the truth and shamed the devil, and admitted that they were obtained from such source alone. Another singular specimen of Phenakism or Ritualistic economy is furnished by one who is old enough to know better, *viz.* the Rev. J. W. R. Bennett, of Frome, who is the most outspoken of the whole confraternity,—as will be seen by the following extracts in his cross-examination by the Dean of Ely.

“2766. Did I understand you to use this phrase: that the elevation of the elements took place for the purpose of adoration?—Yes; I consider the first elevation for the purpose of consecration to be totally distinct. After the consecration, both the elements are elevated, for the purpose of people knowing that the consecration has taken place, and that they may have the opportunity of adoring and praying. 2767. Would you hold that the phrase ‘the adoration of the elements’ was a proper orthodox phrase?—It is the adoration, not of the elements, but of that which is hidden under them.”

In his *Plea for Toleration*, p. 41, we find the following remarks:—

“I am one of those who burn lighted candles at the altar in the day time, who use incense at the holy sacrifice, who use the eucharistic vestments, who elevate the blessed sacrament, who myself adore, and teach the people to adore, the consecrated elements, believing Christ to be in them—believing that under their veil is the sacred Body and Blood of my Lord and Saviour Jesus Christ.”

Now the most charitable construction that we can put upon these contradictory statements is, that he does not know what he worships. At one time it is the Elements, with Christ in them; at another, he affirms that it is not the Elements, but Christ underneath them. So that the Commissioners might be beguiled into a belief that his worship was not that same idolatry which is to be abhorred by all Christians, as practised by the Papists, but something else,—whereas his own congregation, who are familiar with all the *dulia* and *latria* of Romanism, are assured that it is as near to the worship paid to the Host by the Romanist devotee, as it can be, without defining it in the identical phraseology of the Latin Church.

We must now pass on and ponder on another trait in their moral character so near akin to their Popish prototype, *viz.*, their unscrupulous

practice of misapplying and misquoting historical facts. As, for instance, 'they cite Matthew Wren, Bishop of Norwich, living during the civil wars, as an instance of following out practices similar to what they now do,—elevating the Cup above the head, standing at the West side of the Table instead of the North—*i. e.* they give you the charges against him, but take no notice of his denial of them.' Not unlike the Church of Rome, which, when appealing to Scripture in order to justify their worship of angels, quotes the book of the Revelation (chap xix. 10), 'I fell at his feet to worship him,' as an authority for such idolatry, while it suppresses the words that follow—which are these: 'And he said unto me, See thou do it not: I am thy fellow servant and of thy brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy.' Again, Mr. J. D. Chambers, M. A. (in *Lights before the Sacrament*) says, Queen Elizabeth and many of her Bishops used these lights during the whole of her reign, as is notorious. Coxe, in his letter to the Queen, speaks of 'the lights and cross remaining.' In 1560, Sampson wrote to Peter Martyr, 'The crucifix and candles are retained at court.'

Now, as a matter of fact, it is certain that not one of Queen Elizabeth's Bishops used these lights, and even in Elizabeth's own *private* chapel, they remained unlit during the later years of her reign; and Bishop Coxe's letter is misstated by the omission of 'I dare not minister in your Grace's Chapel, lights and the cross remaining.' Mr. Chambers improves upon it all by a quotation which he attributes to Dean Sampson, that 'the Bishops and Clergy were enjoined to have an image with candles within Churches, or leave their benefices.' Whereas it ought to have been just this. 'Suppose the Queen should enjoin all the Bishops and Clergy, either to admit this image, together with candles, into their Churches, or to retire from the ministry of the word, what should our conduct be in that case? should we not rather quit the ministry of the word, than that these relics of the Amorites should be admitted?'—*Zurich Letters*, 1, 64. What other inference, then, must we draw from such details as the above, except that they serve as a confirmation of their being apt scholars in that peculiar casuistry which is inseparable from the morality of the Church of Rome?

As there is so much stress laid upon the position of the minister when engaged in the performance of the Communion Service, as if the Rubric enjoined his continuing with his back to the people, while, at the same time, he would have to stand at the North side of the Table, it may not be unprofitable to make a few more remarks with a view to the clearing up of that anomaly. Now this can only be done by drawing attention to the fact that the present Rubric was made to determine the place which the Minister should occupy at a Table *standing East and West*: and when Archbishop Laud made the alteration and the tables became fixed, as we now have them in our Churches, North and South, no change was made in the Rubric, so that it could not be complied with literally, inasmuch as no Table for the



Lord's Supper was ever made otherwise than with two sides and two ends; therefore when the Table was placed against the East wall, with its *Ends* North and South, then the *Sides* would be East and West, and the Minister, when officiating, would either have to occupy the North End, or the West Side. But as the Rubric expressly enjoins that the Minister is so to stand as he may best be heard of the people, the North *End* is the only position he could occupy if he was to be heard at all, for nothing could be worse for hearing than his turning his back to the people, which the Romanists always do, at Mass, and which the Ritualists also persist in doing in imitation of them. Thus it will be at once evident that all that specious discussion about the side of the Table, where the celebrant is to remain, being divided into so many parts, like the Roman altar, is sheer nonsense, because that Rubric was never intended to apply to a table occupying a site similar to that of the Roman Altar, but to a Table, at which the Minister could be seen and heard distinctly by the communicants around him.

It was, however, always the custom for the Minister to conduct the Service at the North End of the Table, until these recent imitations of the Mass Priest were introduced by Ritualists; and it was never considered necessary for him to turn away from the congregation at any time in the course of his ministration, unless possibly during that short interval when he was required to order the bread and wine, and place them so that he might with more readiness break the bread before the people; and then, in compliance with the Rubric, he had to alter his position, and turn his back to the congregation: but when everything was duly arranged, he returned to the *North End*, to go on with the Prayer of Consecration. But previously to the alteration of the Table in the time of Laud, 'standing before the table' meant standing at the part between it and the East wall, so as to allow the people to see as well as to hear everything which their Minister was engaged in.—(see *supra*, p. 52.)—and that the Minister was expected to remain during the performance of his duties at the North *End*, and not in front of the Table, may be inferred from the kneeling-stools being arranged at the North and South *Ends* of the Table, as may be seen on the plan of the chapel given at page 55; and, moreover, that Archbishop Laud himself was aware of the anomaly of the Rubric, as it now stands, seems very probable, from the fact that, in the Service Book prepared for Scotland, 1637, the Rubric is North Side or *End*. But as some of our Churches, down to a very recent date, have remained in the same state that they were in before the Laudian innovations, some additional light may be thrown upon the point itself by citing the following extract.

"There is a parish in Norfolk, about four miles from Lynn, called Wiggshall, St. Mary the Virgin. The altar in this church stood in the middle of the chancel, table-wise, until the year 1853 or 1855, when the Rev. J. Fleming was appointed Vicar; it was then moved back to the East end. There were seats all round the chancel at the East end, as well as on the North and South sides, in which the communicants were seated at the time of celebration. The neighbouring church of Wiggshall St. German, has the remains of a similar arrangement, but the altar has been at the East end for an unknown period. In the church of Wiggshall

St. Mary the Virgin, an ancient Bible, Foxe's Book of Martyrs, and a book of the Homilies, are still chained to the seat on the South side of the chancel."—*Correspondent in Church Times*, Feb. 15, 1868.

We must now revert to the Consecration or opening of Churches, as a question which may well bear a little more ventilation: for, although there is an impression abroad that Archbishop Laud, in imitation of the Romanists, was the first to insist on the presence of a Bishop on such occasions, nothing is known as to the mode in which such Churches were opened for divine service from the time of the Reformation down to that particular date: there being no form of Prayer, ceremonial, or Rubrics prescribed for any such occasions. It will not, then, be devoid of interest, in an historic point of view, to have that matter determined by some case in point, which we conceive may be easily done by reference to the opening of possibly the first Church that was erected after the Reformation, which is described as being consecrated without any Bishop being personally engaged in the transaction, as the following extract will show.

"Wodeham Walter Rectory.—In the time of Thomas Earl of Sussex, this Parish Church being fallen very much to decay, and standing at a great distance from the village of Wodeham, so that it was very inconvenient for the Parishioners to repair to hear Divine Service and Sermons, Q. Eliz. Reg. 4, at the suggestion of said Earl, on behalf of the parishioners, granted him her licence, dat. 26 June, 1562, to build for them a new Church, &c., in what place soever he should think fit: which the said Earl accordingly did, and the same was consecrated April, A. D. 1564, by Thomas Cole, Archdeacon of Essex, especially commissioned thereto by Edmund Grindal, Bishop of London, and is now their Parish Church."—*Repertorium Ecc. Par. Londinense*, by Ric. Newcourt, Notary Public, vol 2, 1710.

Now this historical fragment is valuable as showing the absence of all complicity with the sacerdotalism of Episcopacy, as if a Bishop was endued with some peculiar influence whereby sanctity could be imparted to the structure by personal contact. It is at the same time gratifying to my own feelings in particular, inasmuch as it will assist to vindicate the memory of my late respected Rector from the aspersions cast upon it by the recent so-called consecration of the Church of Kennington by the Bishop of Oxford, as if the License or Commission by the Bishop of the Diocese, forty years ago, had been neither legally nor ecclesiastically valid; and as if not only the Rector himself had been guilty of an act of dishonesty, but his Bishop also had been equally culpable by connivance in the same—(see page 41 *supra*): and it may not be without its use in suggesting that it is high time that an appeal should be made to Parliament for the Reform of the Ecclesiastical Courts of Law, when such transactions are allowed to be carried on, and the Ecclesiastical Commissioners, though cognizant of the facts, have either no power or no inclination to befriend aggrieved Parishioners so summarily deprived of their vested rights, with all the formality of legal adjudication, carried out at the instigation or suit of the Bishop of the Diocese.

As the Romanizers assure us, 'the Pastoral Staff is one of the ornaments that stands or falls with the Sacrificial Vestments,' it is desirable that the subject should have as much ventilation as possible, in order that the public eye may be directed to it, so as not to mistake its real

significance as a badge of the sacerdotalism usurped by that party. So far, then, as there are notices of them supplied in the public prints, it may be as well to enumerate them. The list is for the most part extracted from their own publications.

"The following Bishops of the Anglican Church have revived the use of the pastoral staff, or crozier, during the last quarter of a century:—

1. The Bishop of Oxford has used a pastoral staff in his Chapel since the consecration of S. Augustine's, Canterbury, in 1848. It was made out of an oak beam from the monastery, and presented to him by Mr. A. Beresford Hope. His Lordship for some years has used another of silver presented by Mr. Hubbard, M.P.

2. The Bishop of Salisbury has used the staff for about seven years—(see p. 39.; presented also by Mr. Hubbard.)

3. The Bishop of Chichester, about the same time. First of wood, and latterly one of silver, presented by the Clergy of his Diocese.

4. The late Bishop of Gloucester and Bristol, Bishop Monk.

5. A pastoral staff—part of the ornaments of S. Mary's, Aberdeen—and crozier were carried in procession at the laying of the stone of the new Cathedral, before Primus Eden, of Scotland, and the Archbishop of Canterbury.

6. The late and present Bishops of Calcutta.—(The late Bishop died before the staff was ready for presentation.)

7. The Metropolitan of Capetown uses the Crozier, borne before him, and the pastoral staff. Presented by some Clergy of his Diocese. Modelled from Archbishop Warham's.

8. The late Bishop of Grahamstown used it in all Cathedral functions. It was presented by some Oxford Undergraduates, headed by the Rev. John Oakley, now Incumbent of S. Saviour's, Hoxton, and Secretary to the Board of Education. It is also used by Bishop Cotterill, an Evangelical, his successor.

9. Bishop Twells, of the Orange Free State, had a staff presented to him by his former congregation at Wakefield.

10. Bishop Tozer received from some friends a very handsome jewelled staff.

11. The Bishop of Newfoundland, since the consecration of his Cathedral, S. John's, Newfoundland, nearly twenty years ago.

12. The Bishop of Fredericton, of ebony and ivory. More than twenty years.

13. The late Bishop Mackenzie, one of wood, presented with his Consecration Bible by the Clergy of Capetown and neighbourhood.

14. The Bishop of Toronto and the Bishop of Montreal.

15. The Bishop of Nova Scotia has lately had one presented by his Clergy.

There are others in use among the Scotch and Colonial Bishops (Brehln and Aberdeen, I believe.)

We have been reminded that the Bishop of Honolulu uses the pastoral staff.

The list thus extends to twenty-one Prelates.

When the Bishop of Winchester 'visited' New College, in 1851 or 1852, the massive and beautiful staff of the great William of Wyckham, the founder, was carried in procession before his Lordship as official visitor of that foundation, and placed beside his throne. That other mediæval relic, the pastoral staff of Bishop Fox, the founder of Corpus Christi College, was a short time subsequently used in a similar manner when that College received its official visitor. It will thus be seen that the revival of this most expressive symbol is not confined to one school or party among the Bishops; but that all seem to concur in the revived use of this emblem of the Good Shepherd."—*Church News*, May 6, 1867.

In reference to the above extracts, the public should be cautioned of the danger of taking it for granted that the information derived from such sources is authentic: for they are often very inaccurate, and when errors are pointed out, they are scarcely ever known to rectify them. Now, with respect to their plausible tales about the Pastoral Staff of both Wykeham and Fox, I can only say that they are myths, and that they were never known to have been used processionally or otherwise. I was myself present on the occasion of the visit of the Bishop of Winton to New College, in December, 1851, and have in my possession a letter, written at the time, in which I remark on the comical appear-

ance which the Staff presented, by being fastened to the boarding erected near the episcopal chair; in which position it remained until the Visitation was over: and, upon enquiring at the other College about Bishop Fox's Staff, all the information I could obtain was, that, a few years ago, the person who had the charge of it recollected that some one, looking like a Church dignitary, had been to see it, in company with the President of the College, who he believed was the Bishop of Winchester. But to call the staff 'massive,' betrays an equal degree of ignorance, for it is so light and elegant in its make that it might be carried with the greatest ease by a lady, differing as it does so materially from the one now in use in the diocese of Oxford, which is said to be iron, silver mounted, which the Chaplain, even with both his hands, can scarcely balance, and which is at least two feet taller than there is any need for it to be. Of its antecedents nothing seems to be known, except that, when the Radley Collegiate Establishment came to grief, and the Warden's plate and personal effects passed into the hands of Mr. Hubbard, he took possession of his two Pastoral Staffs, and handed over one of them to the Bishop of Oxford, and the other to the Bishop of Salisbury. So far, however, as may be inferred from the photograph which has scarcely yet ceased to be the subject of litigation, it looks like one of the Birmingham revivals of mediæval gothic ornamentation, which is caricaturing everything like genuine taste and originality in design in every department of the fine arts.

In addition to the list already given, it appears that another Crozier was presented by Mr. Beresford Hope to the Bishop of Capetown, at the Wolverhampton Congress, in October, 1867: also an Episcopal Staff to the Bishop of Dunedin.

"The Pastoral Staff of the Bishop of Dunedin, recently completed, is one of the most beautiful modern specimens of gothic art. It was designed by Mr. W. Burges for the Ecclesiological Society, and is in every respect perfect. The crook represents, carved in ivory, St. George and the Dragon. In the crockets there are jewels of great size and richness. The staff itself is of ebony with bands of silver-gilt. The beaten work of the knop and crook is most exquisitely done, and the whole may be regarded as a work of real excellence. The Bishop's episcopal ring is of pure gold with onyx stone."—*Church Times*, June 29, 1867.

The Bishop of Rochester's complicity with Ritualism is also guaranteed by a similar document, from the *Church News*, July 3, 1867.

"A costly and elaborate Pastoral Staff is about to be made for the Bishop of Rochester, several friends and old parishioners having subscribed to the same. The Bishop has signified approval and readiness to accept it. Dr. Claughton, of Rochester, and Bishop Jenner, of Dunedin, being added to the list we gave a few weeks since, extends the number to twenty-five Prelates who have revived the use of this significant emblem under the authority of the celebrated Ornaments' Rubric."—*It was presented 26th November, 1867.*

It will not be out of place here to advert to the way in which advantage has been taken of the ignorance of the Clergy on the subject of the Pastoral Staff (so far as it is confounded with the Episcopal mace or verge which superseded it after the Reformation). Neither will it be of less importance to notice the expedients resorted to by those who were in the secret, to obtain contributions to purchase them: and I do not



conceive that I could do this more effectually than by furnishing some extracts from a letter I have received from a correspondent in the diocese of Chichester.

"Touching our Bishop's Staff, to which you advert, I will mention, that I was one of those who subscribed five shillings towards it, together with several of the Clergy of high evangelical reputation, upon the supposition that it was to be a substitute, in the Cathedral and in his Verger's hands, for an ugly mace which had been carried before the Bishop *there*, as another was carried by a Beadle before the Mayor *there*. But I think it derogatory to the dignity of a Clergyman, being his Chaplain, to bear it, as is done occasionally. I suggested to the canvassing Chaplain, that a pattern of the proposed symbolical ornament should be circulated among the contributors, which was half promised but not performed."—Nov. 5, 1867.

It may be a matter of historical interest, if not of more vital importance to the cause of Protestant truth, to make known some particulars connected with the word Priest, which I have lately discovered. It is so often made use of in our formularies, that its real significance, as applied to those in full orders in our Church, is a point of no ordinary moment; and as it has been a sad stumbling-block to many sound Protestants, from its involving (at least by implication) all the attributes of sacerdotalism laid claim to by the Church of Rome, any evidence to determine its meaning, as respects our own Clergy, will be hailed with satisfaction. In my researches among the Parker Society Publications, I found that Fulke, in his '*Defence of the English Translation of the Bible*,' (1583) in confutation of the cavils of Gregory Martin, has clearly shown the sense in which that word is applied to Ministers in the Church of England. He denies that it is, in any wise whatever, identical with the word Priest as in use among the Romanists in his day; and in the course of his argument he invites attention to the fact, that the Letters of Orders, as given by the Bishops of the Church of England, were not made out in the name of Priests, but Presbyters; and that the word itself was nothing more than the colloquial expression of the word Presbyter, being the ordinary way of pronouncing it in a contracted form.

Dr. Hook, in his *Church Dictionary*, says:—"The word is formed by a contraction of Presbyter with an English termination." And it may not be unimportant to bear in mind that, wherever the word occurs in any of the 39 Articles in Latin, it is rendered Presbyter, and not *Sacerdos*, the word in use among Romanists and heathens to imply the sacrificial office of their Priests.

It may, however, be more to the point to adduce some other testimony from the writings of a learned divine (Joseph Mede), who lived nearer to the times of the Reformation.

"I come now to a second assertion, which is, that howsoever any ecclesiastical person may be rightly called a Minister (so it be in a proper relation to Godward), yet the word Minister is again most unfitly used by us for a name of distinction of one ecclesiastical order from another: as when we call them which are Presbyters, Ministers, by way of distinction from Deacons; for so we speak Ministers and Deacons, instead of Priests and Deacons. The reason we thus speak is, to avoid the name Priest, which we conceive to signify *Sacerdos*, that is, one that sacrificeth, such as were those in the Law; but our Curates of holy things in the Gospel, are not to offer sacrifice, and therefore ought not to be called Sacerdotes, and consequently not Priests. This is the reason. But if it be well examined, Priest is the English of Presbyter, and not of *Sacerdos*, there being in our tongue no word in use for

*Sacerdos*: Priest, which we use for both, being improperly used for a Sacrificer, both naturally expressing a Presbyter, the name whereby the Apostles call both themselves and those which succeed them in their charge. For who can deny that our word Priest is corrupted of Presbyter? Our ancestors the Saxons first used *Prester*, whence, by a farther contraction, came *Preste* and *Priest*. The high and low Dutch have *Priester*, the French *Prestre*, the Italian *Prête*; but the Spaniard only speaks full *Presbytero*."—*Mede's Works*, fol. page 27, 1672.

Now, Gregory Martin, the Roman Catholic Priest, in his attack upon our translation of the Scriptures, had accused us of introducing a novelty of only thirty years' standing into the text, by using the word *Elder*, where the Papists render it *Priest*, and his cavils are met, on the part of his opponent by the rejoinder, that we are uniform in our practice of only using such words as were given to the Ministers of the Gospel by the Apostles themselves, who never applied the term *Priest* (implying one that offered any kind of sacrifice) to them; and to guard against the danger of any such use of the word *Priest*, it had not been allowed to define the status of their Clergy, but that *Presbyter* was the word employed in their legal indentures. The passages that refer to this point are as follows:—"Those Priests or Ministers that are among us, are the same "elders" that the Scripture in Greek calleth *πρεσβυτέρους*, and the Bishop's letters of orders, testifying of their ordination, call them by none other name, but by the name *Presbyteri*, which the Scripture useth; which term, though in English you sound it *Priests*, *elders*, *ancients*, *seniors*, or *ministers*, which is the common people's word, it is the same office which is described by the Holy Ghost, Tit. i. and in other places of Scripture."—*Fulke*, p. 246. Such, then, being the meaning of the word *Priest*, as determining the status of its Ministers admitted into full Orders in the Reformed branch of the Church of Christ among us, it is of the greatest consequence that the point should be distinctly insisted on in all controversies that may arise: for it is on this Title only that we, as a National Church, upheld by the laws of the realm, both civil and ecclesiastical, exercise our respective offices and jurisdiction, whether it be as beneficed clergy seized of the land and its hereditaments, or as fulfilling the spiritual functions of our respective cures, when licensed thereto by competent authority.

Now although there might be some difficulty in verifying the fact as it is given by *Fulke* in respect to the wording of the letters of Orders, there are other documents in existence in the Registry of any Diocese, which may be appealed to in confirmation of its truth; and which, indeed, throw additional light upon the subject. By an examination of these entries it will be found, that the autographs of generation after generation of our Clergy, on their admission into full orders by the Bishops of their respective dioceses, are preserved among their records, and will show that they, before they obtained their Letters of Order, solemnly put their names to the necessary forms of Subscriptions, not as *Priests*, but as *Presbyters* in the Established Church. It is about an hundred and forty years since those forms were changed from the Latin into the English language, and then the words *ad sacrum ordinem Presbyteratus* (holy order of the Presbytery), was exchanged for the

*holy order of Priests.* So that we have a long chain of circumstantial evidence to appeal to, which will suffice to prove, that our Reformers, in their legal prescriptions, were as guarded as it was possible for them to be, so as to avoid all complicity (on the part of either Bishops or Ministers) with the Orders of the Priesthood of the Church of Rome. Why a change was made in these documents, about the year 1733 (as may be seen in the Oxford Diocesan Registry), may not be as easily accounted for, but doubtless it was more or less indicative of the degeneracy of that darkest age of our theological annals, when the Surplice was taking possession of the Pulpit, and the Pastors were laying aside their gowns and clerical costume, and no longer aspired to that proficiency in the learned languages, which the Ministers of the Reformed Churches were all more or less distinguished for, and of which the academical gown was the acknowledged symbol.

As, however, some might be disposed to undervalue the testimony thus brought forward to confront the sacerdotalism of both the Romanist and the Romanizer, on the ground that the same words, *Presbyteratus* and *Presbyter*, occur in Romish documents, it becomes necessary to make a few more remarks on the subject; and we do so by noticing, that *Presbyter* and *Presbyteratus*, in the Roman ordinal, implies much more than *Presbyter* or elder as it is used in the Scripture and by the Reformers: and in the *Pontificale Romanum* *Presbyteratus* is termed *Sacerdotium*, to distinguish it from the *Diaconatus*, which is only *Ministerium*.

"Here the Pontiff alone, extending his right hand, places it upon the head of each in ordaining: and no one besides, because he is not consecrated for the Priesthood (*Sacerdotium*), but the Ministry."

And in the Benediction, the word *Presbyterial* or *Priestly* is not made use of, but *sacerdotal*, which in its essence is sacrificial; whereas there is no word in the English ordinal which could be thus interpreted, to say nothing of the Rite itself. For at Ordination the Romanist Prelate places his hands first on each candidate, and then, when he has taken them off again, each *Presbyter* does the same in rotation: whereas, in the English ceremonial it is the Bishop and the *Presbyters* together as a joint act, and which would not be valid (as in the case of the Deacon) without the co-operation of a certain number of *Presbyters*; so that, although by courtesy we ascribe the ordaining of the *Presbyters* to the Bishop (personally), it is in reality an act of the *Presbytery*, with the Bishop presiding at the ceremony. Neither does the word *Presbyter* occur, unless it may be incidentally, in the *Rituale Romanum*, but *Sacerdos*, *i. e.* a Priest—like the idolatrous or heathen Priest, whose peculiar province it was to offer sacrifice.

We may, then, from the above considerations, come to such a conclusion as this, that the term *Priest* among us as synonymous with the word in use among Romanists, has no more identity, in a legal or equitable sense, than the term *Doctor* would have when applied to an ordinary practitioner in medicine, who has never obtained the diploma

of a Doctor's degree in that faculty, and who is consequently neither entitled to give a Physician's prescription, nor receive a Physician's fee.

The Romanizing movement in its progress has so seriously affected the best interests of sacred literature, that we may trace with the greatest precision the decline of biblical research and the study of the Hebrew language, as we follow it in its onward career. During the brief but laborious Professoriate of that wonderfully erudite oriental scholar, the Rev. Dr. Alexander Nichol, from 1822 to 1828, the study of the Hebrew language had been so promoted among the students in the University of Oxford, that when the present Professor of Hebrew, Dr. Pusey, succeeded to that office, it was found to be no sinecure; and, indeed, the study had become so popular, that two Hebrew scholarships were founded, and then it was necessary to provide Assistant Hebrew Lecturers, to enable the various classes to prosecute their reading without detriment to the more advanced scholars; and there were very few of the Bishops in those days who did not either suggest or enjoin that some knowledge of the Hebrew Scriptures should be among the qualifications necessary for candidates for Holy Orders. But when the study of the Latin Fathers, and of the Breviaries and Missal, became the fashion of the day, and occupied the time of the Hebrew Professor and the theologians of his party, the students of the Hebrew Bible rapidly fell away; and when the University of Oxford branded the Professor with their inhibition from preaching before the University, the Bishops of the Church at large relaxed in their requirements of Hebrew, at their examination for Holy Orders, and thus a knowledge of the Word of God in the original language was dispensed with, so that we have to deplore the sad alternative of thousands of Pastors in our National Church exercising their functions without the ability of deciphering even the character in which the Old Testament Scriptures have been handed down to us; and I feel convinced that the majority of those who may peruse these pages will be disposed to cry out, 'Surely it cannot be true that the Ministers of the Church of England are solemnly set apart, with authority given them to preach the Word of God, and invested with that office by the placing of the Bible in the hands of all who are admitted into full orders, without any steps being taken to ascertain whether they are conversant with the letter of the Hebrew Scriptures!' But such, alas! is the state of the case in our, so called, Reformed Church; and which of the Bishops it is that does require any proficiency in the Hebrew, I am at a loss to discover. For when I was informed by one who was well conversant with the subject, that there was one Bishop who did require it, I refrained from putting the question to him and asking who that Bishop might be, fearing lest I should be told that it was either Bishop Colenso, or, perhaps, one who had such a sympathy with Dr. Pusey's religious opinions, as not to be unwilling to receive his disciples as fit candidates for Cures in his diocese. At any rate it may be safely said, that the knowledge of the language in which it has pleased our heavenly Father to commit to his children the lively



oracles which were to testify of his Son, is the exception and not the rule with those who are entrusted with the ordination of Ministers in our Church; and if we are now suffering on account of the insubordination of so many of the Clergy, which their Bishops are incapable of checking, we may without hesitation pronounce it to be a just retribution upon the national Church for its indifference to, if not studied neglect of, the inspired volume of ancient Israel—for Israel always has been, from the very period when it became a nation, a witness for God of his truth and righteousness in the earth. They have been, and still are, God's Protestants against the worship of idols, and all the abominable habits inseparable from such superstitious rites: for the Jewish people and Protestants, in every land, are the only persons who are known as opposed to the worship of images of all kinds whatever. The study of Hebrew has been ever one of the best tests of the purity of real evangelical doctrine in the Reformed Churches. Learned in the Word of God, and in its original text in particular, was always a leading feature of the Churches of the Reformation: and when the doctrinal Puritans were worried out of the Establishment, the study of that language went out along with them, and Arminianism, which is Popery *en deshabille*, was then allowed to take undisturbed possession of our Pulpits, while the distinctive doctrines of the Reformation were eschewed for the most part by the Clergy of the National Church. And in reading the pages of history, as we turn back to the annals of bygone years, we cannot fail to notice, that, just in proportion as our government and nation has been notable for its idolatries and close alliance with the Church of Rome, so has its policy been marked by the cruelty, oppression, and persecution with which they have treated the Jewish race. The antipathy was genuine, for wherever the Jew is found dispersed throughout the nations of the world, there also has Jehovah not been without some living witnesses against all species of image-worship; so that we need not be surprised at the instinctive aversion which all idolaters must have towards that remarkable people. And when we thus read the history of the past with this light thrown upon its chequered leaflets, we shall then have less difficulty in solving some of those intricate problems which are now agitating the minds of the present generation; and we may, not without reason, propound the question, and enquire, 'How is it that God's inspired volume is so little valued by the learned men of the 19th century, that even the University of Oxford has never yet published a single edition of the Word of God in the Hebrew tongue? Is it because there is no intrinsic beauty and excellence in the language itself? or is it because it is too difficult for even the precocious intellect of the present generation to master? Assuredly not. Is it not rather from some such reason as this, *viz.*, that it is not like any other language which either in itself is possessed of a commercial value, or abounds in literature varied in its stores, and valuable as the depository of secular lore, but rather the reverse of all this, because it is limited to the pages of one solitary volume, whose real intrinsic worth can be realized

by the yearnings of such souls only as may have been converted by divine grace, and love that Word above all the treasures of gold and silver! It brings along with it no attractiveness to the children of this world, and holds out so very few prizes to any who may study its language; it is available for no other purpose than that of keeping alive in all its purity a knowledge of God's will and his revelation of it to fallen man. For there is no literature handed down in the typology of that language, except the Hebrew Scriptures: and when they are ignored by those who are empowered to grant the diploma necessary for the ordination of our Clergy, there is no inducement for its being admitted among the languages taught either in our schools or colleges; as is the case with both the Greek and Latin classics. Neither do I imagine that we should have these few students who may attend the scant lectures of the Professor of Hebrew at the University, if it were not for the enticement held out in the shape of exhibitions and scholarships that have been founded for the advancement of its study. [While revising these pages I read in the *Oxford Journal* (June 20) this paragraph, **THERE WERE NO CANDIDATES FOR THE KENNICOTT HEBREW SCHOLARSHIP.**]

It is, however, quite open to demonstration, that the instinctive shrinking from the diligent and scholarlike perusal of God's own inspired oracles, is owing to their unmistakeable condemnation of idolatry, and all those social as well as public immoralities which follow in its wake. For what are its precepts except the upholding of the pure worship of the one and only true God in spirit and in truth, with the Lamb of God as the sole sacrifice and atonement for all sin, with the Holy Ghost as the Great Teacher to lead and guide into all truth? What are its histories? are they not an unbroken Catena of Records of God's special visitation, with most awful retributive judgment upon those who forsook him, and turned to serve strange gods and to worship idols?

Ought we not, then, to enquire diligently into the cause of all this? particularly in an age when we have so multiplied our idols, that crosses, symbols, pictures, and images are crammed wholesale into the Churches and dwellings of our land; and when, moreover, that very species of idolatry, which is to be abhorred of all Christians, is openly practised by so many of its clergy in the elevation of the elements at the Lord's Supper. Neither need we prosecute our search long, or enter into special details; for had there been a real love to Him, whose truths had been so grossly outraged in their pulpits, the University of Oxford would never have rested satisfied with a two years' suspension of the Regius Professor of Hebrew, but would have followed it up by some measures which would have tended to God's glory, and not allowed the evil to come to its present height, when we have to deplore that almost the whole city is given to idolatry.

I had, I confess, a special object in view when I selected the Hebrew motto for the title-page of these pamphlets, and placed it there without either point or scripture-reference to mark its particular place in God's

word, hoping that some readers would apply to their respective Pastors for a translation of those words, and that they, too, through shame of ignorance, might eventually be induced to study that wonderful language. For it is, indeed, a foul disgrace to our Church and Universities that they should allow such a state of things to exist, and that thousands of the Clergy, if appealed to by their congregations, should be driven to the sad alternative of avowing that they have never studied the original language of that book which was so solemnly committed to them when they were set apart for the ministry of God's word. This is not the case with the Established Church of Scotland—still, notwithstanding all shortcomings, entitled to the privilege of being called the fairest daughter of the Reformation; for there is not one of their licentiates even but could read the motto fluently, and possibly at once give the proper reference to that remarkable crisis in Israel's history with which it is associated. It was, indeed, grateful to my feelings, depressed with the gloomy aspect of the state of things among ourselves, to have such a satisfactory reply to my enquiries as to the study of the Hebrew language in the sister Church of Scotland—neither can I improve the statement by giving it in other words than the letter itself (dated April 7th, 1868) furnishes in the following extract.

"From a very early period, I believe from the very establishment of her Constitution, a knowledge of Hebrew has been required in her Licentiates. For the last thirty-five or forty years the attendance for two *Sessions*, as we call them—*Terms*, of five month each, you will call them, at the class of a Professor of Hebrew, who forms one of the Theological Faculty, is necessary for every candidate for Licence before being taken on examination by a Presbytery; and, in the event of his showing himself ignorant, the Presbytery are bound to reject him notwithstanding the Professor's certificate. I presume you know the difference between Licence and Ordination in our Church, I think they correspond to Deacons' and Priests Orders in yours. The one entitles a person to preach the Gospel, but not to administer the Sacraments. I will suppose a man a Preacher or *Probationer* technically, for many years, that he has become careless and forgets the attainments, which procured him Licence, it is competent for the Presbytery to examine him anew in every branch entering into the prescribed curriculum of study when on getting a presentation to a benefice he applies for ordination, and to reject him if they see cause, his appeal being to the superior Church Judicatories," &c.

The information thus imparted with respect to the ministers of the Church of Scotland is timely, and also very suggestive, as it throws much light upon the state of things in a national point of view, and affords some clue to the causes of those disturbing forces, which have introduced such confusion into the councils of our executive Government, and almost brought us into a state of political anarchy; for it is the theological more than any other element which has brought things to this crisis. The Church of Ireland threatened with extinction, and the Church of England with absorption into a non or anti-Protestant Hierarchy. And why is Scotland not similarly infected with this democratical epidemic? It can be for no other reason than that, because she has never ceased to honour the God of Nations by keeping his Word, and it is His good pleasure to keep her from the degradation, into which both England and Ireland are being reduced through the unscriptural and idolatrous rites and ceremonies which are spreading throughout

the length and the breadth of the land. Scotland is still true to the doctrines of the Reformation and is less affected than any other part of the united kingdom by the machinations of Jesuits, whether trained in Oxford or Rome. A scandal like that of Natal would have soon ceased to exist, had any of Scotland's leading Superintendents or Ministers dared to broach such fearful and pestilent blasphemies as have been, and are still dishonouring the Episcopate of the Church of England. Neither would any of those ritualistic mummeries, which are carried out so extensively in our English Dioceses, have been tolerated for even a day or an hour; and it is not without the special overruling of God's Providence that our most gracious Sovereign (and the Royal household) has, year after year been led to a quiet and safe retreat among its rocky mountains and lovely valleys, apart from the cares and anxieties which are inseparable from the duties and association of public life. And I could not but be gratified by a perusal of the diary of our beloved Queen, especially when I came to that part of it which describes her emotions during the prayer of one of the Ministers of the Kirk of Scotland, in the parish church of Crathie, when, in supplication and thanksgiving, her own name and those of her beloved Consort and the Royal children were associated with the sufferers in the Crimea.

"October 29, 1854.

"We went to Kirk, as usual, at twelve o'clock. The service was performed by the Rev. Norman Mc Leod, of *Glasgow*, son of Dr. Mc Leod, and anything finer I never heard. The sermon, entirely extempore, was quite admirable; so simple, and yet so eloquent, and so beautifully argued and put. The text was from the account of the coming of Nicodemus to Christ by night; St. John, chap. 3. Mr. Mc Leod showed in the sermon how we *all* tried to please *self*, and live for *that*, and in so doing found no rest. Christ has come not only to die for us, but to show how we are to live. The second prayer was very touching; his allusions to us were so simple, saying, after the mention of us, 'bless their children.' It gave me a lump in my throat, as also when he prayed for the 'dying, the wounded, the widow, and the orphan.' Every one came back delighted; and how satisfactory it is to come back from Church with such feelings! The servants and the Highlanders—all—were equally delighted."—*Leaves from the Journal of our Life in the Highlands, from 1848 to 1861*, p. 102.

And as I read those affecting lines, my thoughts at once reverted to the conduct of those degenerate scions of our own Church, who had so recently expressed their dislike to the retaining of the prayer for the Queen, during what they considered to be the crowning act of worship. [See p. 15.] Neither could I forget that almost blasphemous parody of Scripture they had recourse to, when they denounced the Court of Queen Victoria, when the Royal Household first attended at the Services of the Church of Scotland, as *worshipping in the house of Rimmon*, and I could not feel otherwise than thankful that the remarks I had taken the liberty of making [see page 17] in reference to the religious sympathies of our most gracious Sovereign, when engaged in the public worship of that people, over whom she was supreme Head, were so unexpectedly confirmed by an admission which Royalty alone could supply.

And it is a remarkable fact that, during so long a series of years, there should have been no departure from the ordinary state arrangements until last year, when they were interrupted in consequence of some



Fenian disclosures to which the government had become privy, when it became necessary to vary those unostentatious regulations which had previously been considered sufficient to ensure a safe transit to the Royal household,—there being a fear lest some such dastardly attack might be made upon the Royal Person, as has since been witnessed in the attempted assassination of the Duke of Edinburgh, during his sojourn in Australia, upon the 12th of last March.

It may not be out of place here to insert a paragraph that appeared in the *Dublin Express* about the same time, and was copied into other papers, as throwing light upon the identity of Fenianism and Romanism.

“Intelligence has reached here from Kiltelly, in this county, but attached to the Diocese of Cashel, that, in consequence of private information received, the constabulary there stationed proceeded yesterday to the Roman Catholic Chapel, and, having ripped up the flooring of the altar, found concealed beneath nearly 160 pikes, 76 of which were in the most perfect state of preservation, having been well oiled and wrapped in flannel cloth. This discovery has aroused apprehensions in Kiltelly, which was the scene of Fenian disturbance last March. The Rev. Mr. Heany, P.P. of that district, has been always opposed to Fenianism, and is stated to have frequently warned his parishioners against taking any part in that seditious movement. The pikes discovered were removed from the chapel of Kiltelly to the police station of Cappamore, and the matter has been officially communicated to the Lord Lieutenant. So accurate was the information communicated to the constabulary, that one of the constables won a wager by ‘hitting’ with a hammer the first board of the altar under which the pikes were to be found.”

Now that any Roman P.P. should be left in ignorance of a thing like this, or that it could be done without some connivance on his part, is incredible; for anyone acquainted with the gross superstitious character of all Papists of the lower order, must be well aware that, of all other places in the world, the spot where the Altar is situate would be the very last which any of them would dare to visit for such an object, without a special dispensation and absolution from their Priest. Neither can we shut our eyes to the sympathy that there must be between them, when we read in the police report of our own metropolis, that a magistrate sitting on the bench had to reprove in the severest terms a Roman Catholic Priest for the indecency of his conduct in guaranteeing to pay the fine imposed upon a boy detected in posting a Fenian placard upon the walls of the Mansion-House.

In drawing attention to the filthy documents prepared for the guidance of their Priests at the Confessional by the Church of Rome, I intimated at page 19, that if any of them should ever be published in plain English, nothing could prevent the interference of the law for their suppression. Now this has actually been the case, and a pamphlet put into circulation called *The Confessional Unmasked*, and it has produced such a sensation, and led to such fearful riots and disturbances, that stringent measures had to be taken to prevent its sale, and all copies that could be discovered have been destroyed. For not only had its contents startled and horrified the moral sense of the public at large, but Romanists and Romanizers in particular became loud in their outcry against it; not, indeed, as impugning the correctness of the translation, but as calculated to damage their cause by disclosing the

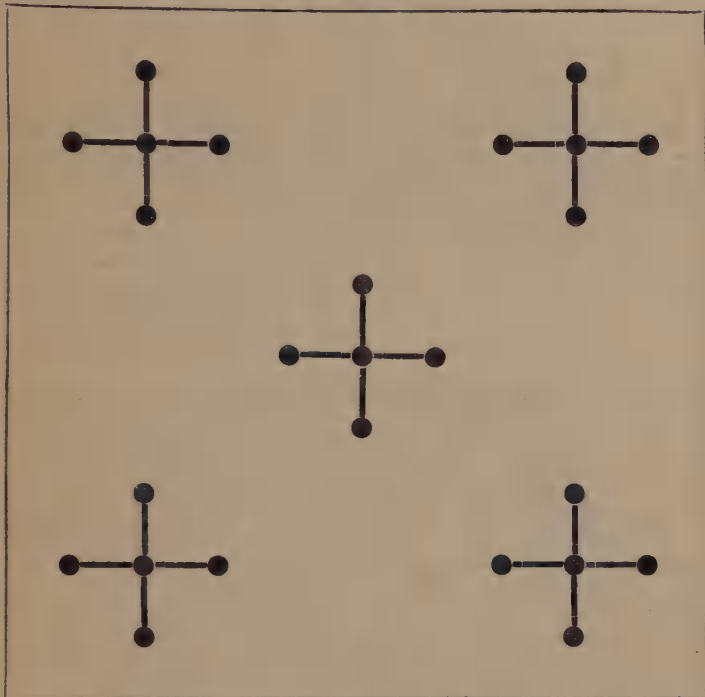
hidden abominations of the Confessional system, whether among Ritualists or Papists. If, then, such have been the impressions made by the bare perusal of only a few extracts from Manuals in constant use among the Roman Catholic Priesthood, what must be the amount of indecency and obscenity that is kept filtering through the imaginations of hundreds, alas! of our own clergy, who are striving to carry out a system, which Dr. Pusey assures us (though for the present not compulsory) in all other respects is identical with that which is enforced by authority in the Church of Rome!

As the Ara, or portable Altar, is now indispensable for the due performance of the holy sacrifice, as these Ritualists miscal the Supper of the Lord, we now revert to the subject under the impression that some additional particulars may not be undeserving of publicity. In rebuilding a house for the New Savings Bank, adjoining the Town-Hall in Oxford, an ancient Ara has lately been discovered among the rubbish, as they were clearing out the cellars, and presented to the Ashmolean Museum in the Broad Street; and it is not only interesting as a relic of the Pre-Reformation period, but as throwing light upon one of the distinctive features of its superstitious use, inasmuch as it seems to explain what is signified by a cross with five points. Although I had prosecuted a most diligent research among the legion of heraldic devices for the solution of the question, I could never understand what it meant until I saw that tablet. For each of those crosses are so chiselled upon its surface, that the five points, or stigmata, are easily discernible, one being at the extremity of each limb of the cross, and the other at the centre,—which will be at once seen upon an inspection of either the slab itself or a drawing from it, but could not be distinguished in the samples of those slabs as they are manufactured for use in the diocese of Oxford. It is not unlikely that the Ara had been inserted in a larger slab, either of stone or wood, to supply the place of a regular Altar.

But all this will be more easily understood by reference to the accompanying sketch. The stone is a slab of grey granite, not quite twelve inches square, so that with a narrow border or frame it would be exactly one foot. It is about an inch and half in thickness, and the limbs across from the extreme points are nearly three inches—the points being deeper than the lines, and globular, as if so constructed as to receive the grains of Incense and Tapers made use of at the consecration (See p. 96).

It is important that attention should be drawn to it, because among some of the *private directions* sent by one of the Colonial Bishops to the Clergy of his diocese, there is one to this effect: *To enquire, if a stone slab could be obtained to let in, in the top of the table, flush with the wood, and be covered with the cloth, &c.* And we may naturally look for some such expedient on the part of the home Episcopate wherever sacerdotalism is not honestly disavowed and repudiated. Neither need we be surprised if there are many Tables thus furnished, when we take it into account that one of the leading counsel of the Ritualists, the Recorder of

Salisbury, so long back as April, 1857, suggested this ingenious mode of turning Tables into Altars, and thus defeating the very object for which Tables were introduced into our Churches at the Reformation. The opinion of the said barrister is given in these words:—‘I see no reason, however, why a small slab of stone may not be let into the surface at the place of consecration. There are no directions that the table shall be wholly of wood: and this small piece would not affect its moveability, or deprive it of the character of a table of wood.’



As the non-legality of the Mass Vestments and other Ritualistic innovations has been so summarily determined by the Report of the Royal Commissioners on Ritualism, any additional light thrown upon the Surplice controversy becomes peculiarly timely, and it may be of some consequence to learn that, in the January number (1868) of the *Christian Advocate*, there is an article on the Gown and Pulpit which has so fully entered into the history and merits of the case, that no one, upon a careful perusal of it, can hesitate to admit, that all the arguments brought forward for the Surplice, instead of the Gown, in the Pulpit, are of no weight whatever in an historical point of view, and that the introduction of the Surplice into the Pulpit is nothing else than a subtle device of our masked sacerdotalists to disparage the preaching of

the Word of God as the great instrument of salvation, and so make everything depend upon the sacramental efficiency of their ritualistic nostrums. For in Pre-Reformation times there was no uniform dress whatever prescribed, and it was usual for the Preacher or Lecturer to appear in his ordinary academical or clerical costume, and even at the present day, in the Church of Rome, the Gown is often used in the Pulpit; and it now comes out that the specious theory of its being a *Popish innovation brought in by the Black Monks*, has no better foundation in fact than the fond fancy of the Bishop of Vermont, as may be seen in his *Law of Ritualism*,—of which possibly the Bishop of Oxford may have availed himself in his last charge to the Clergy of the diocese, as no slight commendation of his own views of the subject, and as most agreeable to the character of a Reformed Church. And 'it seems far from improbable that an attempt will be made to introduce the Surplice as a badge whereby those who take part in the services (whether clergy or laity) may be distinguished from the rest of the congregation, as it is in the Ritual of the Church of Rome; and that the Chorister will be hailed by them as the least suspicious medium for carrying out such a device. Here, too, we are not at any loss for materials to justify such anticipation, after reading an account of the Bishop of Oxford's blessing of a Choir at the opening of the Mission of St. John the Divine, at Kennington, the other day.

"BLESSING CHORISTERS.—After service, the Bishop of Oxford, accompanied by a number of clergymen and the congregation, proceeded to the temporary church, which is situated at the northern extremity of Foxdale Street, Camberwell New Road. His lordship having been received by the Rev. D. Elsdale, the Rev. J. Athawes, &c., proceeded to the vestry, where the choir was presented and admitted, the Bishop saying, 'I admit you to sing as choristers in the church of St. John the Divine, in the name, &c.' Then the parish priest handed to each chorister his surplice, saying, 'We clothe you in white—see that ye so serve God and sing his praises here, that ye may be hereafter admitted into the ranks of those blessed ones, who, having washed their robes and made them white in the blood of the Lamb, are before the throne of God, and serve Him day and night continually.' On giving to each his choir-book, the priest said: 'See that what ye sing with your mouths ye believe in your hearts; and what ye believe in your hearts ye prove by your works.' All then knelt, and the Bishop gave them his blessing. A procession was then formed into the church, which was formally opened by the Bishop after the form used in the diocese of Oxford."—*The Rock*, May 26, 1868.

Neither will it be altogether out of place here to draw attention to another remarkable coincidence in the annals of Ritualistic gleanings, viz. that it was in the Parish Church of Holywell, in Oxford, about twenty years ago, that the Incumbent, an examining Chaplain of the Bishop of the diocese, was among the foremost, if not the very first, to introduce a surpliced Choir into the parochial ministrations of the Church of England. So that now we have in some of our Churches a servile imitation of the Cathedral plain white-robed Choristers, and in others a choral staff dressed up in such a variation of colour and costume, as to make it difficult to determine whether they are anything else than Servers and Acolytes of the Church of Rome.

There is one feature in the movement which has been to many a source of no small perplexity, which may not be undeserving a closer



scrutiny than may have yet been given to it, viz. the marks of Individualism which all along characterised it: for, whatever may be said of it as a great Catholic Revival, it is indebted to its reputed leaders for its distinctive Anglican idiosyncrasies. For although they may have been all of them for the most part likeminded in their sacerdotal yearnings, they have persistently clung to certain peculiarities, which have kept them from amalgamation with Rome: the celibacy of the Clergy being one of the main opposing barriers. Dr. Pusey has from the very first stamped his own individuality on their tactics: and this conspiracy, or schism, in the Church of England has been ever more or less identified with his name: and it was not until about the time when Dr. Pusey lost his wife (1839), that he took upon himself the office of Confessor-in-Chief to the Malcontents or Dissenters of the Church of England, while Keble's wife survived her husband only a few weeks. How long Dr. Pusey may have been alive to the fact, that if he joined the Church of Rome his individuality must be sacrificed, may perhaps be a matter of speculation; but it seems very probable, that from his earliest years he was not unacquainted with the Roman Catholic regime, inasmuch as the Pusey estate adjoined that of the Throckmortons, who were Romanists with a Priest residing with the family; so that we may naturally presume that he was not likely to be altogether ignorant of their ways and principles, as Mr. Oakeley and many other perverts seem to have been—including Dr. Newman himself: though, according to his own showing, Dr. Newman may have been acted upon more than he might have been himself aware of, as he was brought up at a school where the French master was an *émigré* Priest; and the very fact of his having embellished his first Latin verse book with the device of a Latin Cross, surmounted by a Rosary, is quite sufficient to warrant a suspicion that he had been subjected to some such contaminating influence. 'Give me,' are the words of a French abbé, 'the children till seven years of age, and I care not what ordeal they pass, my teaching will be indelible on the brain.'

Now it cannot have escaped the notice of those who have watched the defection of the Clergy, that very few comparatively of the perverts have been married men, and that they, so long as they were not divorced from their wives, must have to continue in lay communion, or if widowers with issue, would attach unto the children a brand of illegitimacy, and be cut off from all parental discipline in respect to such family ties. In nothing is Rome so exacting as the isolation of the Clergy from all such ties of consanguinity, and their abnegation of everything that might give a prominence to their individualism apart from their working the system of which the Priesthood ought to be the *primum mobile*. Of this we have recently had a very striking exemplification in the way they have treated Dr. Newman and his partizans. It having been long in contemplation to make Oxford their head-quarters, Dr. Newman, on his own responsibility, availed himself of an opening for securing some freehold land which was for sale, and entered into a negotiation, through an influential Romanist resident at Oxford, to purchase the site of the old

workhouse for the sum of £9,000, with a view of erecting a Cathedral and a large Collegiate establishment, of which he was to have been the Principal. But, upon the matter being referred to the authorities and the Pope, it was considered undesirable; and then the site was resold to the University of Oxford. But, notwithstanding the failure of that scheme, it was agreed upon that a mission should be set on foot of which Dr. Newman was to have been the Director, but upon its being discovered that there was a particular objection to Dr. Newman having the superintendence, this project was also abandoned, and Dr. Newman, who had purchased some other property in St. Aldate's parish, greatly disgusted at the turn things had taken, was induced to make an offer of it to Dr. Pusey, in order that it might be purchased by the Dean and Canons of Christ Church, being contiguous to Dr. Pusey's lodgings. [See p. 75 *supra*.] This, it appears, was owing to a fear on the part of many of the Romanists, and of Dr. Manning in particular, lest Dr. Newman's great popularity should operate against the interests of the Roman Catholic cause, and Dr. Newman's individualism interfere with the carrying out of those principles of corporate ascendancy of which they are so jealous. And thus, after allowing subscriptions to be raised to the amount of between five and six thousand pounds, and drawings exhibited, including a Church with a fine spire, under the auspices and support of the so-called Bishop of Birmingham, it was all suddenly put a stop to, and Dr. Newman's anticipation of the future for the perversion of the members of the University of Oxford once more interfered with.

It will be seen by the annexed paragraph from an Oxford Paper, that Ritualism has as yet not been in any degree checked in its progress at Oxford.

"The funeral of a lay sister (member of one of the sisterhoods enjoying the patronage of the Bishop of the diocese) took place. The coffin was covered with a white pall, on which was a crimson cross, as long as the coffin itself. Before it walked a man dressed from head to foot in the fashion of a Romish priest, and bearing aloft an oak cross nearly as tall as himself. The coffin was followed by the women and girls of the sisterhood. The procession walked along St. Giles's to the cemetery chapel. This is a sight often seen in Roman Catholic countries, but certainly has not been witnessed in Oxford for a few centuries; and alas! this was the funeral of a professed member of the Reformed Protestant Church. Whereunto will this grow?"—*Oxford Chronicle*, Feb. 1868.

It is necessary to draw attention to the fact that this is the Sisterhood in the Consecration of whose Chapel the Bishop of Oxford and his Archdeacon were engaged (as described at page 22); and, moreover, that the principal performer in that procession was none other than a mysterious personage, who had been for a long time domiciled with Dr. Pusey at his lodgings in Christ Church: he rejoices in the name of Brother Augustine; but scarcely anything seems to be known of his antecedents, except that he was brought up a Roman Catholic, and still uses the Crucifix, and the rosary with the beads. It is said that he was invited to Oxford to assist in the disciplining of these Sisters and Brothers, who are of Dr. Pusey's party, in the more correct mode of carrying out the conventual system. He is known to fill an office something like

that of a butler, in Dr. Pusey's household. He represents himself as belonging to the same order as Dr. Pusey, and that by the rules it is necessary that some Brother should be in personal attendance upon him, wearing the dress of the fraternity: but the name of the order itself he does not consider it expedient to divulge. But he admits that he confesses to the Bishop of Brecon (? Brechin.) Possibly the Confraternity may be that of the Most Holy Trinity (see page 21.) The cross carried by him on the occasion was borrowed from Littlemore, there not having been sufficient time to prepare one of their own; although an elaborate one had been designed by an architect of the Ritualistic school, resident in the neighbourhood. How far these solemn mummeries of Popery are countenanced by the laws of the realm, the following extract may help to determine.

"In 1549 there was also an especial prohibition in the Visitation Articles of that time against the use of the Cross at Funerals: it reads thus:—Item, to receive no corpse but at the Churchyard, without Bell, or Cross."—*Cardwell's Doc. Am.* i. 64.

This is the establishment for which the St. Giles' Convent (see page 22) was preparing. It is nearly, if not quite, ready, and they are taking up their abodes there. They are said to have the benefit of Fatherly Confession and Direction by the periodical visits of the very same individual, whose performances, as Curate of the district, caused so much excitement in Oxford: and led to the suspension of Mr. Acworth from all clerical functions in the Diocese, after he had invited the attention of the Bishop and Archbishop to the Popish character of one of the public services conducted in that church on the Good Friday of last year. Ever since he left Oxford, which was considered expedient soon after that scandal, he has been a resident at the Margaret Street Monastic Brotherhood, and is the Superior of some Order entitled the Confraternity of King Edward the Confessor. Whether the Bishop of Oxford, or any other Bishop, may have empowered him by special licence to go about to hear confessions and shrive penitents, is uncertain, but that he makes his appearance in Oxford about once every month or six weeks, to hear Confession, is more than suspected.

As it has so recently been denied by the Bishop of Oxford that we are drifting fast to Rome, it may not be undesirable to test the accuracy of those prognostications; and we soon shall see that such a view of the case can hold good on no other ground than that we are already well-nigh smothered with drifts thrown up in all directions from the heaps of Roman treasure-troves. In some places they are like the mole-hills on the neglected pastures, and in others like hillocks of industrious black and white ants; for the Diocese of Oxford, more than all other places, is notorious for the hearty welcome with which it greets any new importation of contraband wares. So that a few particulars only need be dwelt upon, and those, too, as they are developed at its very centre; for although one might point out as gross, possibly grosser samples of Popish-like Ritualism in other localities, Oxford has been from the very first noted as the headquarters of these conspirators.

Ever since the publication of the first Report of the Commissioners on Ritualism, there has been an increase rather than otherwise of obsolete forms and vestments, and Mass-like pantomimes have been introduced and more or less openly paraded. Though for the most part (as they who have been to inspect the suspected localities can testify), there is less to meet the eye of the casual observer in the way of vestments and scenic pageantry among the tainted Clerics of this diocese, than is to be found in other places. The *emeute* at Cuddesdon, in the year 1858, and the charge of their Diocesan, has had the effect of making the Romanizers for the most part very wary, so as to do ample justice to that secret discipline in which they have been drilled during the last few years.

It is, perhaps, in the suburbs of the city (though within the liberties of the University), that the progress is most marked, for they have so placed their detachments as to surround the city and the University with their batteries. St. John of Cowley, an iron-clad Redan, on the East; St. Thomas-a-Becket on the West; St. Philip and St. James, together with St. Paul, on the North, form, as it were, a *cordon sanitaire*, to which, more or less, it may not be amiss to devote some attention.

It is to the Eastern suburbs, then, that we must first turn, if we would seek for the most striking sample of the drifts of Romanizers into our Parish enclosures. And here we have a *Mulum in parvo* of Jesuitical regime, under the simulation of Church of England machinery. For there is apparently nothing left out in the schedule of details; a building is in course of erection, and nearly completed, capable of containing forty members, who are to live together as they do in our Colleges, but bound down by rules framed on the model of the strictest Monastic discipline; the chambers being ten feet square, with no fireplaces; having an Oratory or Chapel on the top; and the whole so constructed as to unite parochial as well as academical objects; and, withal affiliated upon the University of Oxford, as one of the Private Halls. There is also adjoining it a Sisterhood together with schools of all kinds; a home for infants where women have been harboured for lying-in, &c., &c., all under the special surveillance of a Superior or Father, just like the institutes of the Church of Rome. As soon as they have completed their arrangements, and the Monastery is ready, they will then carry out fully many of those practices, which heretofore they were only able to do imperfectly; such as keeping the hours, as practised in the Church of Rome (a form for which was once in use at the Episcopal College, at Cuddesdon, entitled *Hours of Prayer*, bearing a resemblance to a Roman Breviary). They will then, also, have ample scope for the enforcing of these penances, with mortifications, fasting, and abstinence, inseparable from Monkish habits. They have for some time introduced into their dormitories some bare boards, eighteen inches in width, and sufficient in length for the recumbent body, upon which the penitents have to pass the night during the Lenten austerities, or whenever such penances are sacerdotally enjoined. They will then, also, as it is avowed by the



Ritualistic press, be in a position to avail themselves of those *Sarum Rituales* (either in the original or translated), as more in harmony with their views than the Book of Common Prayer prepared for the members of the Church of England.

The Vestments have been lately introduced into the Services of the Church in all their pomp and magnificence. On Christmas-Day last there was a grand gathering with Processions and Banners—the figure of St. John of Cowley was on one of them; and they are reported, after having assembled in the Vestry, to have gone out by the door of it into the churchyard, and entered by the porch into the Church: and there, upon or near the altar, there was set up a stuffed image of fleecy wool, to personate ‘THE LAMB OF GOD.’ So that, when the bowings and genuflexions towards the East were going on, it had all the appearance of adoration paid to that Idol: and the effect of that device was such as so to disgust one of the congregation, as to cause a rush to be made towards the door, with an involuntary murmur of this kind—‘It is too bad—I cannot stand this nonsense, or appear to take part in such child-like Idolatry as that!’

In addition to the notices at pages 78, 79, we may give some other particulars, furnished by a person who visited the Church in 1867, previous to the changes in the Vestments.

“Elevation of the bread and wine is practised there, the cup being elevated and kept many seconds over the head of the minister consecrating, and a posture of adoration then assumed by him. Vestments also of a more pronounced kind are worn, *e. g.*, the alb and coloured stole, although not those which were generally known by the title of the eucharistic vestments.”—*Church Association Monthly Intell.*, p. 83.

How many Curates there may be in this district it is impossible to say, but, in addition to the *Priest in charge* of the Mother Church, there are at least two who are reputed to be Curates of the district—called Fathers (already alluded to at page 78.) They live together, in company with some juniors, just like Monks of old, in an establishment where it is said that no females are allowed to take part in the household work, although some in the garb of Sisters seem to have admission at any hour, having been seen to enter as late as ten o’clock at night. The dress and the general appearance of these Fathers or Brothers is quaint and peculiar. They take their turn in catechizing the children in the church at stated times, and avail themselves of the opportunity of explaining the meaning of the different colours by which their days and seasons are distinguished in the uses of Rome or *Sarum*, and why they follow out such fashions in their own Services. They take great pains also to show them how all the variations of bowing, kneeling, genuflecting, prostrations, and adorations are to be achieved; and more particularly how they are to make the sign of the Cross, whether on the person, in the air, or in any other way, so that by these means not only are the children educated and trained in the use of such Popish mumming, but the adults are made acquainted with the art and science of criss-crossing, so as to be at no loss how to avail themselves of it as one of the sacramentals (see page 119), through

which they may receive forgiveness of little offences, and quiet the conscience on account of those venial sins for which they are not required to visit the Confessional Chair; and thus they encourage them to look at the Cross as a kind of charm with peculiar influence: and while the more respectable members of their congregations lavishly bedizen their persons with Crosses by way of ornament, many simple persons among the lower orders regard them as amulets and charms, just as the idolatrous population, whether Popish or heathen, do on the continent. For it is as well to bear in mind that, however strong the popular belief may be in the origin and adoption of the Cross as a symbol of the Christian religion, it was in use many (probably fifteen) centuries earlier, and the very same form of the Cross in vogue among Ritualists and Romanists, was employed by the Egyptians, Chaldeans, and Babylonians, as a symbol in their mysteries, and applied by Paganism to the same magical purposes, and honoured with the same honours as it has been since the days of Constantine among the Idolaters of Christendom. It was worn as an amulet over the heart, and marked the garments of the Priests of Egypt and Babylon, and was suspended from their necklaces by the Vestal Virgins of Pagan Rome.

But to return to those Cowley fathers. They are, we are assured, not less distinguished for the originality of their oral teachings at those catechizings—and one specimen will suffice to give an idea of what it may be like. On one of those occasions, when going through the history of Elisha, the children were asked if they could tell why the prophet was called Bald-head? and upon an answer being given that it was because he was old, and had lost his hair through age, in reply they were informed that such was not the reason, but that, being a Carmelite Monk, the crown of his head had been shaven, in accordance with the rules of that order! One of the bystanders, in referring to this remarkable commentary on that text, is reported to have said—‘I felt a strong desire to say to the reverend gentleman, that the children could hardly be expected to give an answer like that.’ But doubtless it was made use of as a timely rebuke to the young people of that neighbourhood for their jeers and mockery of these Evangelistic Fathers, who, belonging to some monastic order, dress themselves up after such a queer fashion, that neither old nor young can gaze at them and keep their countenance. Their slouched head-gear, with Cassock trailing behind to the ground, and the waist encircled by cords, with the ends dangling about, are quite enough to make them considered fair game for the rabble of any locality. Can we, then, be blamed if we entertain strong suspicions that they may be Jesuits, if not something worse? especially when we conjecture that one of them is from the sister country, and an A. M. of some University, and the other seems to be naturalized among us, without any other antecedents being known of him except that America is his fatherland; and, for anything that we can learn to the contrary, he might be a Fenian sensationalist fraternizing with kindred spirits in the mother country. Neither are such surmises chargeable with un-

charitableness, inasmuch as there is an almost universal conviction that the Jesuits are busy in all directions, and we are assured, upon the testimony of real Romanists (see page 80) that these very Fathers or Brothers are known to make use of the spiritual exertions of Ignatius Loyala, especially in conducting their Retreats; for they are advertised continually to hold them in any diocese where they have a sufficient number of followers to make it worth their while to attend. And it is very sad and mysterious, when we come to reflect on these matters, to discover that there is no redress, and that Monckery is permitted to eclipse the parochial system, and that such men, under the guise of Curates to an Oxford Incumbent, should have uncontrolled licence to introduce and carry out those very rites and abominations which our Protestant forefathers resisted even to blood. So that while we have the Protestant evangelical pastor enjoined to surcease from officiating in certain dioceses, the clergy of that stamp (whether beneficed or unattached) not only intrude into and exercise their functions in adjoining parishes, but are allowed to have free scope, wherever they may find an opening, for the machinations of jesuitical intrigues—and Dr. Pusey himself is advertised as Director at one of their Retreats—the notice of which is so remarkable a specimen of its kind, that it would be a pity to leave it out of any of the historic gleanings of Ritualism.

"A retreat of the companions of the Love of Jesus. to be held at St. Saviour's, Osnaburgh Street, London, will commence on July 13, at 5 p. m., and will close early on the morning of July 17. Ladies attending the Retreat should be provided with a cap, and silk gowns are best avoided on account of the disturbance of the rustling. The books used for prayers will be the Day-hours of the Church of England. The Retreat will be under the direction of Dr. Pusey."—*Church News*, June 24, 1868.

As permission has been given to make use of some outline sketches of the Ritualistic decorations of Churches in the diocese of Oxford, it becomes necessary to supplement a few more particulars, in order that there may be no mistake as to the utter failure of the publication of the Report of Royal Commissioners on Ritualism in checking the progress of the campaign.

The adoption of the Mass Vestments at the Iron Church has been already noticed. We now pass on to the Church of St. Philip and St. James, of which the accompanying engraving will convey an accurate representation; and, along with it, we reproduce from the same source a few extracts descriptive of the chancel at Morning Communion on several consecutive Sundays in April and May, 1867.

This Church has a more special interest, as being the one which the Rev. W. Acworth brought under the notice of the Bishop of Oxford and the Archbishop of Canterbury as indulging in those Romish and Ritualistic observances from which the Bishop had but a short time previously congratulated the clergy that his diocese was free. It will be remembered that in connection with Mr. Acworth's action in this matter, the Bishop prohibited his further officiating in his diocese.

The ornaments of the chancel and communion-table, it will be seen, include an elaborately carved reredos or alabaster carving at the back of the communion-table; two highly decorated brass candlesticks with lofty and gorgeously painted candles; two vases of flowers and a stone cross placed on a ledge supporting the reredos; an altar cloth and border (called we believe in ritualistic phraseology, a

frontal and super-frontal) worked and embroidered \* \* \*  
 The communion-table is approached by an ascent of several steps from the chancel, and the chancel by an ascent from the body of the church, with a view to assist in giving the communion-table the appearance and attributes of an altar. On the steps of this ascent are placed two lofty candlesticks and candelabras, decorated with and set off by an array of flowers, which support the doctrinal significance of the other ornamentation. The place of the Commandments—which it is legally obligatory to have on the east wall of the church, unless there be some exceptional cause of hindrance, is covered by a curtain or hanging of scarlet and white material, and on each side of the chancel stands a flag or banner, the one having a gold cross on a red ground, the other a scarlet cross on a white ground. The absence of the Lord's Prayer and Commandments from the Church is a distinct violation of the law, and without a doubt the presence of the second Commandment placed behind a cross and table it has become the practice to bow down to, could not but suggest some disturbing reflections.

At a visit paid to this church on the 12th of May, 1867, for the purpose of seeing in what manner the Communion Service was conducted, the following Romanising and Ritualistic peculiarities were amongst those indulged in.

1. The candles, both on the so-called super-altar and those on the topmost step to the communion table, were lighted, and continued so throughout the whole of the service.

2. On taking their respective places before the communion table and in the chancel, the officiating minister and his two curates or assistants bowed to the table, or the cross upon it, as they passed before them.

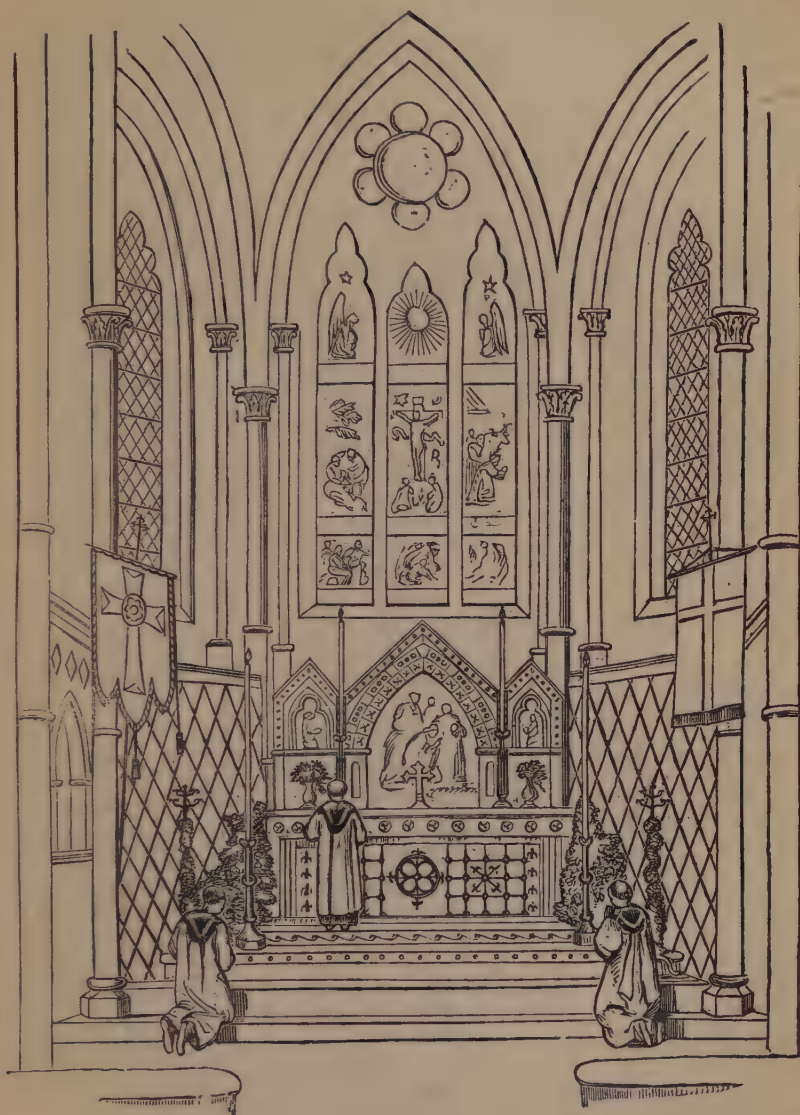
3. The officiating minister, instead of standing at the 'north side' of the table, when saying the Lord's prayer and collect following, stood on the west side of the table, and with his back to the people, and during most of the prayers, the same position was generally retained by him and his assistants.

4. Before and after receiving the bread and wine, both of the assistant ministers made the sign of the cross over their bodies, in the manner common to members of the Church of Rome.

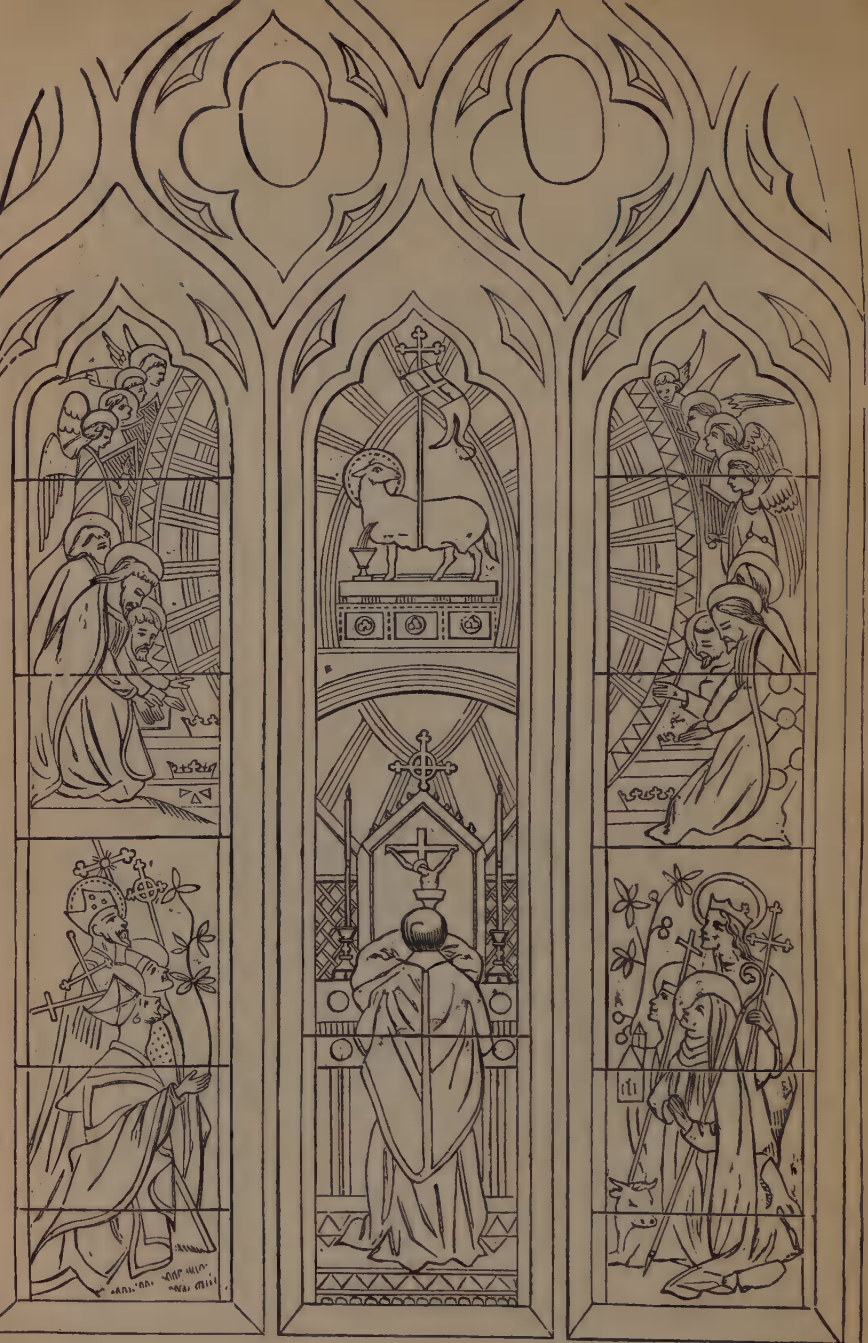
The general effect of these observances, notwithstanding that the officiating ministers wore no 'vestments,' beyond the surplice, stole, and academical hood, was to convey the impression that one was rather in a Roman Catholic than a Reformed and Protestant Church. This impression was made the stronger by the bearing of the congregation (about twenty-three in number, twenty-one of whom, including two 'sisters,' were women), their posture of adoration at the time of the consecration of the bread and wine, their crossings and bowings at various parts of the service, as well as the bended knee and sign of the cross made by some on first entering the church."—*Church Ass. M. Intell.*, p. 81.

This, be it observed, is the most popular of all the Ritualistic Churches. For although they have not yet introduced all the Vestments and differ in sundry matters from the more advanced Romanizers, the accommodation is such as to make it a favourite place of rendezvous to that class of church-goers who are fond of sight-seeing and musical entertainments. It is not, like most Parish Churches, restricted to the resident population; so that we are not surprised to learn that complaints are made of the frivolity and unseemly conduct of many that attend there, nor that there should be things going on that would scarcely be checked effectually without the interference of the police. For we must bear in mind that it is frequented by young dressmakers and domestic servants,<sup>1</sup> and youths employed in shops and offices all over Oxford; and is, moreover, in high repute with the Members of the Oxford Church Union; and the disclosures just made in the public prints of the demoralising nature of certain manuals of confession circulated among the young people of that district by the clergy in charge, are quite enough to make anyone believe that such reports are likely to be too true. Extracts from one of these manuals have been





CHURCH OF ST. PHILIP AND ST. JAMES, OXFORD.



WINDOW AT ST THOMAS'S OXFORD

printed in parallel columns with the translation from the original as used by Popish Priests—that their identity might be traced—and among them are some of the least indelicate questions which are put in private to the Candidates for Confirmation by these Inquisitors; and they have had the effect of opening the eyes of the public to the true nature of that system of morals which is inculcated by the clergy of that stamp.

As references have been already made to St. Thomas' Church, (see p. 8, &c.) it is gratifying to have obtained permission to insert an Engraving of the East Window together with the letter-press descriptive of the figures therein represented.

"The immediate subject of our present notice is the 'Eucharistic window' set up within the last few years at St. Thomas. This window will afford the reader an illustration of the license which is allowed to the clergy in inculcating the pernicious doctrines of a ritualising Romanism, by the process of teaching 'through the eye.'

This window, a careful drawing of which precedes this notice, is worth a careful examination.

In the upper portion of the central division the reader will perceive an altar upon which stands a lamb, from the breast of which flows a stream of blood into a sacramental cup placed underneath. Around this symbolical representation of the real presence are saints and elders in postures of adoration casting their crowns before it. The idea is probably borrowed from the 10th and 11th verses of the 4th chapter of the Book of Revelation, where, amidst the adoration of intelligences represented by various forms of the animal creation, are placed four-and-twenty elders bowing down before the Almighty, and casting their crowns before His throne. The worship thus symbolised as paid to the Almighty, is in this window transferred to the alleged real or corporal presence of the Lord, in the wine used for the administration of the Lord's supper. Under this representation is a priest before an altar, habited in chasuble and vestment, and in the act of elevating the cup for adoration. The altar, it will be observed, has upon it the crucifix and candles used in the worship of the Church of Rome, and now, unhappily, not unknown in the services of our own Reformed Church. Around this sacrificing priest and the elevated cup are saints and others in attitudes of adoration.

The object of this window is obvious, harmonising as it does with the teaching and ritual found in the church. It is a way of accustoming the worshipper, by means of its continual representation before the eye, to the Romish practice of the elevation of the host, or what the Church of England would call the Idolatry of the Mass to be abhorred by all faithful men."—*Church Ass. M. Intell.*, p. 93.

This Church continues to sustain its long-established celebrity as the most consistent development of the Ritual of Oxford Popery, and is frequented by the *élite* of those Romanizers who are indifferent to those more scenic and sensational devices for which some of the other Churches are notorious. Possibly it was to this Church that Dr. Pusey made allusion, when he and Dr. Newman interfered to prevent the introduction of the Chasuble (see p. 81.) But the following extract will suffice to clear up any doubts as to the period when they adopted all Roman Vestments, as it is from the pen of one of their own party.

"Thousands of clergy who have passed through Oxford during the last fifteen years (1852?) must have known that Vestments were regularly worn at St. Thomas's in that city."—*Church Times*, May, 1867.

It would not be right, however, to leave this part of our subject without drawing attention to the following incident, as very few are aware of the innovations which are introduced into their parochial minis-

trations. It is from the written communication of a friend, who took some pains to investigate the case.

'Mrs. B., the wife of an artizan in the parish of St. Thomas, Oxford, sent for her clergyman, some time ago, to baptize a twin infant of a few days old, lying at the point of death. It was eleven o' clock, p. m., and a very wet night. The Curate came, bringing with him a young lady, in the dress of a Sister of Mercy. This lady immediately set about clearing Mrs. B's dressing-table, which she covered with a white cloth, on the corners and middle of which were embroidered coloured crosses. She then filled a silver basin with rain-water, and set it on the table. The Curate, meantime, discovered that he had forgotten his Surplice, and went off to fetch it, while the poor mother lay in great distress, thinking her babe would not live till his return. At the conclusion of the ceremony the Curate drank the water with which he had baptized the infant. Mrs. B. and her husband were so annoyed, that they would not allow the St. Thomas Clergy to baptize the other child, though they were anxious to do so and offered to provide sponsors. They, the clergy, refused to "give an order" to have it baptized, as the parents wished, by the Clergyman of another parish; so the child was not baptized until the parents had removed from St. Thomas's to the parish where they now are. Mrs. B. says that when she told the Curate they were going to attend that other Church, he said it was the way to hell. She says the woman who nursed her was afraid the Chorister-boys would come to sing at the Baptism of the sick child, for they had come to her on a similar occasion, but her nurse would not allow them to go up to her room.'

In bringing before my readers the Engravings of Altars, &c. in Bloxam Church (already referred to at page 34), it becomes necessary to touch upon some points which the public at large do not appear to have any adequate conception of, but which are of paramount importance in their bearings upon the conspiracies of the sacerdotal campaign.

"The drawing which we give is one of the communion table in the chancel of the Church, with the ornaments which have been thought necessary for or conducive to the proper celebration of the simple rite of the Holy Communion or Lord's Supper. The altar-shaped table is not dressed in the gorgeous frontals or superfrontals which caparison it at the time of service, but it is given in the more naked shape as seen by our draftsman. Putting aside the flowers and attendant candles, attention should be given to the very ingenious way—but we shall leave the reader to say whether ingenious or otherwise—in which by means of an alabaster slab let into the wall at the back of the communion-table, and upon the face of which is carved an elaborate representation of the crucifixion, a crucifix is practically introduced before the eyes of the congregation as a fitting accompaniment to the ordinance of the Lord's Supper. To the judgment of straightforward Englishmen and Englishwomen we shall leave the question of whether or not this method of introducing Romish symbols under the plea of Church restoration and more decent ritual observances, is consonant to that standard of Christian morality or consistent with that character for gentlemanly straightforwardness and abhorrence of subterfuge, which amidst all the disputes and dangers which have agitated and imperilled the Church of England, her clergy have so generally maintained."—*Church Ass. M. Intell.*, 54.

If we carefully inspect the group of the Crucifixion in white alabaster on the Reredos of the Altar in that Church, it will be almost impossible



not to notice that it is a faithful copy of the Rood (from the Saxon 'Rode,' a Cross) which was such an abomination in the eyes of the Reformers, that not a vestige of it was suffered to remain in any of our Churches throughout the country. For however the Rood-screens have been permitted to escape, the Roods were universally pulled down and destroyed. The Rood consisted of a Cross with a figure upon it, and two images, on each side one, which were the Virgin Mary and St. John.

"Roods were those Crosses which were fixed in lofts or beams between the nave and the choir of large Churches, or the nave and chancel of small ones. \* \* \* The Images of our blessed Lady and St. John were invariably placed at the foot of the Cross, on carved pedestals, and uprights to receive them, and the whole richly gilt and painted. \* \* \* Every Church in England was furnished with a Rood previous to the reign of Edward VI., when they were pulled down and destroyed by Act of Parliament."—*Pugin Gloss*, p. 90.

Now this in itself is bad enough, if it were only the restoring of the same idolatrous figments, which were so specially condemned at the Reformation; but it is much worse when we bear in mind that it is an attempt, under episcopal sanction, to fit up the Ritualists' *High Place of the Holy Sacrifice* after the exact model of mediæval times: for **THE REREDOS, WITH ITS LEDGE, THE RETABLE OR SUPER-ALTAR**, upon which the Candles, Cross, Flowers, &c. are placed (even if they do not actually join the Altar), are considered by the Church of Rome to be **AN INTEGRAL PART OF THE ALTAR ITSELF**. Now these crafty Church decorators have so far succeeded in their attempts to beguile the public, as to make people believe that, if only the Candlesticks, Crosses, Flower-Vases, &c. are not actually upon the Table or Altar, there is no infringement of the law; but if they have their Ledge, Retable, or Super-Altar, they then materially differ from the Church of Rome, whereas this is anything but an honest and correct statement: for the whole of such fittings over these altars, whether they consist of Dossal [Dorsale] or hangings with embroidery, or a Reredos with its idols or paintings, are nothing else but a fac-simile of the construction of a Roman Altar. For the Roman Altar does not require that these parts of it should be either attached to or very near the wall; for some of their Altars are furnished with Reredoses so contrived that there should be no difficulty for Processions to go quite around them.

"The wall behind the Altar may be enriched by niches filled with sacred images, or garnished by a low Reredos, called a Super-Altare, made of oak, gilt and panelled, or of precious metals, enamelled and jewelled. Sometimes the wall was simply hung with *needlework*, varied with the festivals; or decorated by a *Triptych*, with folding leaves, painted on both sides, to be opened during the time of offering the Holy Sacrifice, &c."—*Pugin*, p. 197.

"The Reredos, or Altar-Screen, is very often formed of three sunk panels filled with sculpture: these should be of marble or alabaster, with a series of small figures in relief, painted and gilt, usually representing the principal events in the life of our blessed Lord. The Crucifixion should stand in the centre. In mediæval times the altar stood some way from the east wall, in front of a Retable or small Reredos, which was a wall built from the ground (between which and the east wall was generally the baldachin, for reliquary and suspension of ciborium.) The Retable, or Reredos, served as the super-altar of the present day, and on it were placed the Candlesticks, and Crucifix or Cross."—*Direct. Ang.*, p. 346.

The above is copied from the *Directorium*, to serve as the clue to the

rationale that has been adopted by these Romanizers, in order to bring in unawares the entire furniture and fittings of the Roman Altar: which would be less suspected if they could but persuade our simple and ignorant Church people to believe that such things are merely employed as ornaments or decorations, in order to impress the worshippers with suitable ideas of the solemnity of the Rite in which they were taking a part; whereas those who were in the secret had a very different end in view. For, whatever these sophists may pretend to allege to the contrary, their Chancel fittings are nothing else than adjuncts of the Altar, precisely the same as in the Church of Rome; for they know full well that the Reredos, the Sedilia, and Piscina, &c., are essential (when they can be had) to the due celebration of their Mass-like ceremonial. It is a delusion to imagine that they have any other object in view than to approximate as closely as possible to everything that might assimilate their Ritual to that of Rome. Just as absurd would it be to give them credit for any real desire to beautify the Churches or promote the edification of the worshippers, as to attempt to make one believe that the peculiarity of dress and demeanour at every particular revolution in the world of fashion had any connection whatever with the social comfort or personal health of the crowds who adopt them.

The prominence given to these matters at the opening and consecration of Churches is one of the most deplorable features of the apostasy of the Church of England; and these things are most perplexing and mysterious when, upon examination, we discover that they have been introduced without even the plea of legality, and the public at large are in profound ignorance as to who are to blame for no steps being taken to put a stop to such innovations. But the subject has been lately brought so practically before us, that we need no longer be at a loss to account for the anomaly. In the Diocese of Durham, the subject has at last been sifted and tested on its merits, and it seems quite clear that any of those innovations (whether legal or otherwise) cannot be forced upon any congregation without the power of a Faculty: in other words, the sanction of the Bishop of the Diocese, through his Chancellor and Court.

"There can be no doubt that the introduction into your Church, after consecration, of any ornament, though in itself lawful, is illegal if no faculty has been obtained: and I must therefore desire you, as your Bishop, to remove the Candlesticks and Cross which you have introduced into your Church without authority."—*Extract from Bishop of Durham's Letter to the Rev. W. Shields, Rector of Thockington, Dec. 19, 1667.*

Now Bishops, be it observed, have no power to determine anything in such matters by their own authority; it must be done through their Courts, or by some legal process; and possibly it was to this that the Bishop of Oxford had an eye when he summarily disposed of the remonstrance of so many of his Clergy on the subject of the Stone Altars in his Diocese in these words, "You have the same power to remove them as I have," *i. e.* only by Faculty—for no alterations should be made in Churches without a Faculty, which ought never to be issued without due attention being paid to evidence adduced, similar, in substance, to

what is the case in civil law—though the Ordinary, like the Judge, has a vested right in some cases to determine a matter contested without such preliminaries.

It may, then, be fairly presumed that any congregation thus tampered with, if they are unable to prevail upon a Bishop or Archbishop to protect them from such annoyance, ought to be put in the way of examining those documents without which no such novelties are legally binding. I do not, however, conceive that even the late Chancellor of the Diocese, whatever his Ritualistic creed may have been, would have granted a faculty for the erection of that Reredos, or the replacing of those Altar-steps or Greises, which were removed out of our Churches by the Protestant legislature at the Reformation. Neither Altar, Reredos, Retable, Super-altar, Sedilia, Piscina, Predella, or other Footpaces, are likely to be among the entries on the schedule of their registers, as in any way conducive to the devout performance of Divine Service in any licensed Church or Chapel of the United Church of England and Ireland. They were all either clean swept out of the Churches, or rendered useless, at the Reformation: the slabs of the Altar being sentenced to be broken and applied to common uses, the Tabernacles and the Shrines destroyed, the Sedilia walled up together with the Credentia and Piscina, and the walls made level, smoothed over and white-washed, the steps of the Altars taken away, and the floor of the Chancel brought to the same level as the body of the Church; and instead of the Reredos or any other hangings with embroidery, the Ten Commandments placed over the Table on the East Wall or End of the Church, and the painted glass in the windows defaced and destroyed.

We must not omit to notice here, that the Parish Church of Holywell, once notorious for its Stone Altar, with the five Popish Crosses, has of late enjoyed a large share of popularity as a place of resort for the undergraduates and others who are especially attracted by sensuous services. Upon the decease of the Incumbent of St. John the Baptist (Merton College Chapel), the Church Performances in that congregation had to be dropped; and although the fine organ was removed to the Church of St. Philip and St. James, it was considered that Holywell was better adapted as an asylum for the aggrieved Ritualists, and it then became the High Place to which the lovers of Gregorian Tones, and the trained bands of amateur gownsmen and hired choralists were compelled to retire as their only alternative. And to gratify the cravings of these stragglers they have introduced sundry innovations, one of the most glaring being an early service, that goes by the name of a Choral Communion, but which is performed only twice in each month, as it is so distasteful to the feelings of the parishioners at large, that it is deemed inexpedient to have it oftener. Whether they have introduced any Ritualistic finery in the way of Vestments, and such like, is uncertain; but there is one thing that has produced a profound sensation in Oxford, and that is, their substituting at these early choral meetings wafer cakes, or something of that nature, in lieu of ordinary bread. What these may be either in shape or material, it is not

easy to determine, for they possibly disclaim for them the title of wafers, and yet make it difficult to believe that they intend them to be bread. Whatever they may be, they are reputed to be the manufacture of the Sisters of Mercy, or Nuns of the Penitentiary for fallen women, who reside in the House of Refuge adjoining the Church, of which the Bishop of Oxford is the Visitor. This practice is also adopted at the Iron Church, but whether cake, biscuit, or wafer, would be the correct word to apply to the same, no one seems competent to give an opinion; but all are so far agreed, that they cannot be regarded as what is usually called bread.

With respect to the mode of conducting public worship at this Church or that of St. Philip and St. James, it would be scarcely worth while to give any particular description, as they are in a chrysalis state at present, but a rather startling performance has just been communicated to one of the papers, which ought not to be deemed too insignificant to be chronicled here.

"At the service at SS. Philip and James, on Whit Monday, there was a choral celebration of Holy Communion advertised to take place, and a large congregation assembled. The whole of the service was rendered in the most devout manner, but, although there appeared to be a large quantity of bread and wine consecrated, no one received any, and the whole of the consecrated elements were eat and drunk by the celebrant priest alone, in the presence of the congregation.—*Oxford Chronicle*, June 13, 1868.

As the Report of the Royal Commission on Ritual has appended to it certain documents which are valuable as throwing additional light upon Post-Reformation times, in respect to the state of our Churches in such matters, a few extracts will be of no small advantage to those who have neither the opportunity nor the leisure to examine such voluminous materials.

"16. Item, that you exhort your Parishioners, and such as be under your cure and charge for the ministry of the Church, that they take down and remove out of their Churches and Chapels, all places, tabernacles, tombs, sepulchres, tables, footstools, rood lofts, and other monuments, signs, tokens, relics, leavings, and remembrances, where such superstition, idols, images, or other provocation of idolatry have been used. And also that ye take away all the greis [flights of steps], ascenses and upgoings that heretofore went to any altar within your churches, chapels, &c."—*Bishop Hooper's Injunctions*, 1551-2.—Parker, p. 135.

"5. Item, that the Churchwardens shall see that in their Churches and Chapels all altars be utterly taken down and clear removed even unto the foundation, and the place where they stood paved, and the wall whereunto they joined whited over and made uniform with the rest, so as no break or rupture appear. And that the altar-stones be broken, defaced, and bestowed to some common use. And that the rood lofts be taken down and altered, &c."—*Grindal, Archbishop of York*, 1571, p. 413.

"Item, that images, pictures, and all monuments of fained miracles, as well in walls as in glass windows, be defaced, and namely the image of the Crucifix, and the two Marias in the Chancell."—*Middleton, Bp. of St. David's*, 1583, p. 427.

"13. Item, that they see the places filled up in walls or elsewhere, where images stood, so as if there had been none there. The stones, foundations or other places, frames, or tabernacles, devised to advance imagery, holy water stones, also be quite and clean taken away, and the places where they were set comely and decently to be made up with convenient expediton, or else to declare to the ordinary the lettes and the staies thereof as soon as may be."—*Parkhurst, Bishop of Norwich*, 1561, p. 401.

"Item, whether the East wall of the quire be hanged with a fair cloth, and the Paper of the Ten Commandments fastened in the midst thereof?"—*Cox, Bishop of Ely*, 1570—1574.—p. 407.



"Whether have you the Ten Commandments set upon the East end of your Church or Chapel, where the people may best see and read the same."—*Articles de Diocese of Canterbury, circiter, 1611, p. 460.*

"1. Are the Ten Commandments set upon the East end of your Church, with other sentences of scripture about?"—*Davenant, Bishop of Salisbury, 1628, p. 500.*

"4. Item, that they never suffer the Lord's Table to be hanged and decked like an altar, neither use any gestures of the Popish Mass in the time of the ministration of the Communion, as shifting of the book, washing, breathing, crossing, or such like."—*Parkhurst, Bishop of Norwich, 1561.—Parkhurst, p. 401.*

"39. Item, whether you have in your Churches all things requisite for Common Prayer and administration of the Sacraments, and preaching: as a Bible of the largest volume, the Book of Common Prayer, and Table of the X Commandments before the Communion board, the advertisements, the admonition for degrees of matrimony, a convenient pulpit well placed, comely and decent Communion Table, standing upon a frame, with a fair covering of some carpet, silk, or linnen cloth to lay upon it, a Communion Cup with a cover of silver, and such like."—*Archbishop Parker, 1575, p. 417.*

"12. Are there any kind of seats at the East End of the Chancell, about the Communion Table, or on either side up even with it?"—*Wren, Bp. of Ely, 1662, p. 558.*

"6. Item, when there is a Communion to be ministered, that the Communion Table be placed at the lower end of the Chancell, as near unto the people as convenient, and when the ministration is done, remove it to the upper end of the said Chancell."—*Bp. of St. Davids, 1583, p. 426.*

"2. Item, the Minister shall always stand either in the body of the Church, or at the least in the lower end of the Chancell (where commonly the seat of the Minister is), with his face always turned down unto the people, and thence reverently, distinctly, and with a loud voice, read the said service."—*Bishop of St. Davids, 1583, p. 426.*

"4. That there be no recourse by the Minister to the Communion Table to say any part of service there, save only when there is a Communion to be ministered: for it doth retain a memory of the Idolatrous Mass; for the avoiding whereof all the service shall be said by the Minister in his own seat or Pulpit, with his face down towards the people, &c."—*Bishop of St. Davids, 1583, p. 426.*

"2. Whether you have a fair and comely Communion Cup of silver, and a cover of silver for the same, which may serve also for the ministration of the Communion bread, and a decent surplice with sleeves, &c."—*Grindal, Archbishop of York, 1571, p. 407.*

"17. Whether the Communion be administered monthly where the parishes be great, or else so often every year that the parishioners may receive three times at the least, yearly."—*Bridges, Bp. of Oxford, 1604, p. 445.*

"8. Item, that no Minister do presume to minister any more Communions but only one in one Church in one day."—*Bp. of St. Davids, 1683, p. 426.*

"7. Item, that when there is a Communion, that all the people which will not communicate being called therunto, be commanded to depart for that time out of the Church: after the general confession made in the name of the communicants, and if any be so stubborn that they will not depart, then the Minister to proceed no further in the Communion, but in the next consistory Court complain of them, as interrupters and troublers of God's divine Service."—*Bp. of St. Davids, 1583, p. 425.*

"36. Whether doth your Minister usually wear a gown with a standing collar, with sleeves strait at the hands, or with wide sleeves; and being a graduate, a hood or tippet of silk or sarsnet, and a square cap; or being no graduate, doth wear the apparel, the tippet only excepted."—*Archb. Abbot, 1611, p. 460.*

"2. Whether have you any Lecturer in your parish who hath preached in his cloak and not in his gown? &c."—*Archb. Laud for Norwich, 1635, p. 548.*

"8. Do your Lecturer or Lecturers preach in their gowns and not in their cloaks, according to his Majestie's instructions, an. 1629."—*Juxon, Bp. of London, 1640, p. 590.*

"4. Doth he at reading or celebrating any divine office in your Church or Chapel constantly wear the surplice with such scholastical habit as is suitable to his degree? and in his preaching doth he wear a gown?"—*Hammond, Archdeacon of Huntingdon, 1670, p. 637.*

"10. Doth your Minister, at the reading or celebrating any divine service in your Church or Chapel, wear the surplice, together with such other scholastical habit as is suitable to his degree? and in preaching doth he wear a gown?"—*Fuller, Bp. of Lincoln, 1674, p. 639.*

"7. Item, that no Ministers, when they resort to burials to any Churches than their own, shall wear any surplice, or such like attire, more than usual."—*Bishop of St. Davids, 1583, p. 427.*

In looking through these ancient records from 1561 to 1730 inclusive, it is impossible not to feel that they are framed on one uniform principle of antagonism to what is now held up and advocated by the Ritualists of to-day; *e. g.*, the greatest care was taken to prevent the Table of Communion from being mistaken for an Altar, inasmuch as it was to be not only moveable—made of boards upon a frame—but so placed, whenever required for the communicants, east and west, as to take away from it any resemblance to the Altar for the sacrifice of the Mass; it being indispensable to the Popish Altar that it should be located north and south, and raised up at least three steps above the level of the floor of the building to represent what they call the Steps of Calvary.

The Chancels also had to undergo a thorough purgation, so that as far as possible the distinctive features of the idolatries of Popery should be obliterated, the walls kept free from all imagery, tabernacle-work, hangings, and embroideries, with nothing but the Ten Commandments, and other portions of Scripture, upon the walls, near to which the Holy Table had to be removed when the Communion was over. That the windows should not be allowed to contain any figures whatever, whether from Scripture subjects or human device.

It is also not less remarkable, that no countenance was given to the superstitious notion that frequency of Communion was necessary to ensure holiness of life and conversation, but that three times in the year was considered sufficient to keep alive that reverential memory of their ascended Lord and Saviour, which was necessary to quicken their devotions and make them realize that they were fellow workers with Him as heirs together of the grace of life. Monthly Communion was looked upon as frequent enough in the larger Parishes, while in the smaller and less populous ones they were to be at more distant intervals, but often enough to enable the Parishioners to be present at least three times in the course of any year. Weekly Communion was never enjoined or recommended except at the Cathedrals where there were many clergy in residence; and to have it more than once on any day in the same church was forbidden. The expediency or propriety of daily Communion seems to have been a subject that had never been discussed; and the public Services were so ordered that only on the Lord's day, and other special occasions, were any facilities for doing so afforded; and as to early Communion or the fasting dogma of the Papist, there is not the slightest vestige of any such practice being even allowable. The Rubrics for the order of Divine Service, moreover, were so framed, that no administration could take place without or before the Morning Prayer, which the Service for the Lord's Supper was appointed to follow; and the office for the Holy Communion was always considered incomplete without the

Sermon, Homily, or Exhortation, before the administration took place: so highly did the Reformers esteem the ministration of the Word of God, as the great instrument of gracious efficiency in all religious Ordinances. They seemed fully to realize the principle that if the worshippers were unable to discern the presence of the Lord and Saviour in the ministry of the word, they were far less likely to do so in the act of breaking of bread in his Name.

It is important that we should notice here another matter bearing upon the views held at the Reformation, viz., that, until the last revision of the Prayer Book, in 1661, there were no Rubrics annexed to the Prayer of Consecration directing the Minister to place his hands on anything for the purpose of manual consecration, whether at the breaking of the Bread, or at the taking up of the Cup, or in ordering anything else on the Table, and thus become the medium of imparting special sanctity to the act itself, in imitation of heathenish or Popish ceremonies. These Rubrics were left out in the second Book of Edward VI, and also of that of Elizabeth. And it is also observable that down to that date neither the words *Paten* nor *Chalice*, used by the Romanists to describe the vessels of the Mass, were to be found in the Book of Common Prayer, inasmuch as the Communion Cup for the Wine, and the Covers of the Cup for the Bread, were the only vessels sanctioned by the reformed Ritual, or specified in any Injunctions or Visitation Articles of that age. Indeed the word *Paten* does not seem to have found its way into any of the said documents; and whenever the other words *Chalice* or *Chalices* occur, they are singled out for notice as the 'old Massing Chalices,' to be destroyed along with the other superstitious symbols of Popery; and, notwithstanding that we are not indebted to the influence of the Laudian party for the introduction of those Rubrics, we know that Archbishop Laud paved the way for them when he inserted them in the book which he had compiled for the Episcopal Church in Scotland, in the year 1637. So that the Commission on Ritual, if it has not done any other good, has been the means of bringing before the public abundant evidence of matters of fact to clear up any doubts that might exist as to the view which the Reformed Church took of these particulars which are now considered of such moment by the sacerdotalists of the present generation; and it is very remarkable that throughout the entire collection of their voluminous papers, the question as to the adoption of the Mass Vestments, the use of the Candles at the Holy Table, or the Surplice instead of the Gown, in preaching, is altogether passed over, being subjects which never seem to have exercised the public mind, or formed any prominent feature in the statistics of Protestant worship.

Now when we ponder on these things with such materials ready to assist in the research, we cannot but feel that there has been of late much ignorance and misunderstanding as to the relations that exist between the Parishioners and the Clergy, as to whose province it is to carry out the provision for the due performance of divine Service: and that it is not sufficiently understood that the law has invested the people, and not the Minister, with the duty and responsibility of pro-

viding everything requisite for the uses of the sanctuary: and that the structure itself, and all the goods and chattels and ornaments, are vested in them and not in their Ministers, and that they vindicate their right to exercise such prerogative through the Churchwardens, who are amenable to them and the Ordinary for their conduct during their tenure of office. That the Minister has no right to make any alteration in the structure, or interfere with the ornaments or goods of the Church apart from their co-operation or sanction: and if any things are wanted to be done in the Church, or in respect to the ornaments in use for the service, it is through the mediation of the ordinary a provision is to be made, who, if it cannot be done otherwise, may issue a faculty to that effect from his Consistory Court, and a notice of such faculty must be placed on the Church-door fourteen days before, in order that the persons interested may be present to oppose it if they should not approve of it. So that if Churchwardens were well versed in these matters, and attended to their duties, the introduction of anything novel into the furniture of the sanctuary or the official costume of the Ministers, could be speedily checked. It belongs to their office to see that the Table of Communion, and all its furniture, is decent, with no hangings or dressings to make it look like the Popish Altar. That above it or near it should be the Table of the Ten Commandments, plain and easily seen by the congregation. That there should be a suitable Cup for the Wine, with its Cover for the Bread. That whatever Surplices were required for the Ministers should be provided, and that nothing in the way of decorations, or flowers, or banners and scrolls, &c. should be allowed to be introduced within the walls of the building. They would thus at once know how to exercise legally their right to suppress all these many-coloured vestments and ornaments which our Mass-bitten clerics have been introducing without any authority to show for them. All the vestments necessary for the Minister to wear when officiating at any of the Services, belong to the Parish, and are the property of the Churchwardens, so that the Surplices cease to be his personally; and if a Choir can be legally introduced into the Parish Church, and they are vested in Surplices, that official dress becomes in like manner subject to the same jurisdiction on the part of the Churchwardens. With respect to the Gown, Cassock, Hood, and other academical attire worn in the pulpit, they belong to the Ministers as their ordinary clerical dress, and are not subject to the same regime. But the Clergy have no right to make use of the Parish Surplice in the Pulpit instead of the Gown, or wear it except when engaged in ministering the offices within the limits of Parishes to which such vestments belong. It rests with the Churchwardens also if the Vessels for the Holy Communion have been profaned by the addition of any superstitious symbols of Popery, to take care that others are provided in their stead, plain and simple, such as were in use among us for so many generations after the expulsion of the Mass Priests with their idolatrous utensils from our Church. And as, moreover, the Churchwardens are responsible for a proper supply of Bread and Wine, required for the Lord's Supper, they ought to see that



none of those pitiful imitations of the wafer-bread of Popery were given to communicants, or any admixture made of water with the wine. Where the congregations are Protestant, and their Bishops or Ordinaries sound in the faith, there would be but little difficulty in removing many of those Popish and superstitious decorations surreptitiously and illegally introduced into our Churches. When the sound members of the Protestant Church of England become fully aware of the fact, that those ornaments at the East end of the Chancels are nothing more or less than integral portions of the Popish Altar, they will then be as anxious to get rid of them, as any father, husband, or brother would be to abate the scandal, if they were to discover that the female members of the family were appearing in public dressed out in the conventional attire of harlots. Very few are sufficiently conversant with ecclesiastical ornamentation as to be aware, that when the East wall of a Church, beyond the Table, or, as it is miscalled, the Altar, has been draped out with embroidery and hangings, it is then converted into an Altar-screen, and forms an integral part of an Altar. It matters not whether it be a simple dossal cloth (or dorsale) or an elaborate Reredos, with the Ledge, Retable, or Super-altar,—upon which the Candlesticks and the Cross (the great sacerdotal Idol of the Apostacy) are placed. Neither is it of consequence, so as to affect the sacerdotalism of the function, whether such Ledge, Retable, and Super-altar, is upon, or detached from, or even at some distance from the Altar itself; for it is always looked upon as forming a necessary part of the same. And it is worth while to notice, that, among the many illustrations with which the *Pontificale* and the *Ceremoniale Episcoporum* abound, there is no single instance of an Altar without either its Super-altar resting upon the Altar, or attached to the wall beyond it, upon which, and not upon the surface of the Altar itself, the Cross and the Candles, &c. are always placed. So that it is impossible, when we make the comparison of the two, to discover any difference in this respect between the Churches of the Romanizers and the Mass-Houses of Romanism. Now when the people are made fully to comprehend all this, and how they have been duped, they will naturally enquire whether there is no way of redress: and then they will discover that the remedy is to all appearances simple enough, and ought to be inexpensive, if only the Ordinary is willing to exercise the powers vested in him by the laws of the realm: for being appealed to on account of any such innovations, if introduced without a faculty from his Court, he can, as was the case lately in the diocese of Durham, insist upon their immediate removal. And if the Ordinaries would but make the necessary enquiries in their Visitation Articles, the Churchwardens would be able to bring such cases forward in due course before them, without stirring up any of those bad feelings which must naturally arise when the matter is taken up by them extra-officially or by private individuals; and, as in the case of the Stone Altar in Holywell Church, Oxford, an order might be given for their immediate removal. And if such a process of law should be found impracticable, steps should be taken to amend it, so that all these infringements upon the Reformed

Ritual might be dealt with in the same way as is usual in matters of a secular nature in the civil Courts.

Something, however, more stringent than any such remedial process is needful; for such has been the tortuous policy of this faction, that they have managed, in various instances, so to muzzle the guardians of the people's rights by electioneering dodges, as to ensure the appointment of Romanizers to those offices,—for one Churchwarden is almost always nominated by the Clergy, and if, as in the case of the St. Albans' district, they can but secure some Magnate to be their tool or dupe—and if an M. P., great landed proprietor, baronet, or even peer, should be put in nomination, we may easily conceive that any open resistance on the part of aggrieved parishioners would be looked upon as akin to insanity. Such, indeed, for the most part, is the amount of deference that the great body of the people pay to their Clergy, that it is a rare thing to find them standing out to oppose their wishes at all. So that no effectual barrier can be opposed to these innovations, until they are taken up and treated as all other infractions of our laws are wont to be, before some impartial tribunal. But the truly pious Protestants belonging to such congregations view the subject in a far more serious light, inasmuch as they not only feel it to be an infringement of their rights as members of the Church of England, but as an offence against their conscience as members of the Church of the first-born whose names are written in heaven; and they would naturally say, 'What good is it to get rid of these ornaments and many-coloured drapings from our Churches, if our Ministers are not at the same time purged from the taint of that pestilent heresy? What we want is the ministry of the pure Word, and a service that we can understand and join in; but if we are doomed to put up with the thing itself, although the symbols should be veiled from our eyes, we can have no sympathy with such Pastors, and it becomes us to look out for other means of grace to satisfy our yearnings after spiritual privileges!' It is not in the power of many congregations where Oxford Revivalists have introduced the Oxford Chancel Leprosy, to imitate the Bloxam Protestants, and erect a place of worship for themselves; but doubtless there is a remnant, and a goodly one too, who are lifting up their hearts unto the Lord in prayer that He will raise them up Pastors after his own heart, to prepare them for the troubles and the eventful times that are so near at hand.

It will not be right, however, to allow these pages to go forth without alluding to the effect which all this treacherous dealing, on the part of so many of their rulers, has had upon the masses of our population: and the painful anxiety that has been produced in the minds of persons of every grade in society. The people at large, or rather the laity, have been, for the most part, so patient and tolerant under it all, that the ringleaders of these sacerdotalists have been flattering themselves that in process of time they would be able to mould them altogether according to their will and pleasure; but the time is gone by for any such fond fancy to be realized. The eyes of the people are now opening wide to the real object of the campaign, and they are looking about in their

perplexity for a way by which they may baffle them in their projects. The time was when an epithet might have been *apropos* which was employed by one of their poets when Ritualism was in embryo; and as the lines in which it first occurred are entitled to a place among the Ritualistic memories of bygone years, they are here inserted. They are from the pen of one of Dr. Pusey's bosom friends, and were published three or four years before his secession to Rome.

"Hence tamer cattle haply too were there,  
Where, in the manger, lay the Holy Child:  
The Ox was present at his Master's crib,  
To show that Priests should at His Altar live;  
The Ass, the type of Christian Laity,  
Who meekly bear the burdens on them plac'd,  
Was present there."

From *Nature, a Parable*, by Rev. John Brande Morris, M. A., Fellow of Exeter College, Assistant Hebrew Lecturer to Dr. Pusey, curate of St. Mary, 1842.

But it is impossible to take even a cursory view of the state of the public mind, at the present juncture, without being fully persuaded that no such dream can be indulged in now. The laity are struggling hard to free themselves from the heavy burdens that have been so sorely pressing them down; and the murmurs and lamentation, though not loud and tumultuous, are so significant and decided in tone, that they indicate the gradual approach of a withering storm. The lower and the middle classes are becoming more and more alienated from the national Church, from a conviction that no steps are being taken, or indeed likely to be taken, to redress their grievances; while all their own efforts to obtain it are only treated with scorn and contempt. They look at the nuisance from a practical point of view, and what seems to strike them most is the moral aspect of the movement. For, though they may not be able to enter into the doctrinal bearings of their dogmas, and there is much in the pomp and show of the ceremonial and the sensuous character of the music to beguile them for a season, they cannot but feel that there is an absence of everything like that pure simple morality and self-denial which is inculcated in the Word of God, and which their consciences bear them witness ought to be the fruits of a religion which is from above.

There is nothing, however, in this movement so obnoxious to the people as the surpliced Choirs and the processional array attending them: for whatever opinions they may entertain of the private habits of the Romanizing Clerics, they are quite aware that the Choristers are not selected on account of their moral qualifications, but chiefly for their musical attainments; and they are exceedingly disgusted when they are told that this white-robed phantasma is to be looked upon by them as a type of the purity of the heavenly hosts. For they know that there is no class of persons more given to gaiety and non-serious habits than those in whom the musical talent is strongly developed; and they moreover have found out, that all this Choralism has been craftily foisted in for the express purpose of forcing them to be present as spectators during those portions of divine service which the Reformers were so anxious that the entire congregation should be personally engaged in.

The Book of Common Prayer was framed on the principle that in all Parish Churches the Ministers and People should alternately take their parts in the Services without the admixture of musical or choral performances, which were still allowed to be carried on in the Cathedrals and Collegiate Institutions. But when the worship of Almighty God was transferred from the Chancel to the Body of the Church, it was so done that the congregation might have the privilege of uniting in the prayers and praises offered up, which had before always been limited to the Choir or the Clerics, who were always distinguished from the laity by being dressed in the Surplice.

None but they who are brought into contact with the working classes can have any conception of the mode in which they express themselves in reference to these matters: for the opportunities that are afforded them of becoming well informed, both with respect to the private habits of the individuals, as well as to the superstitious mummeries which are carried on, are such that nothing seems hid from them; and however cautious those Clerics who receive the confessions may be, it is impossible to keep secret much that transpires on such occasions. The very fact that persons are known to have been on the watch and keep account of the length of time during which these Confessors are shut in with solitary females, is quite enough to excite their morbid curiosity: so that when for instance, the neighbours may have reported that at the Iron Church one had been thus engaged as long as an hour, and another for an hour and a half, and so forth, it would be but natural for them to seek means for obtaining all the particulars they could glean as to the nature of such private intercourse; and the more so when they are assured, upon no less authority than that of the veteran Confessor in Chief, that however nauseous and filthy the process may be, the questions propounded are the same as those which are in use by all Popish Priests throughout the world. It would, I am credibly informed, fill any one with horror if they could but listen to the ordinary conversation of intelligent artificers and mechanics as they give vent to their indignant feelings while discussing such topics; and the names they have given to the monastic and conventual establishments in Oxford are so gross and nasty, that it would appear as if they were almost at a loss to find language foul enough to express their disgust. So that we need not be surprised at the absence of the men belonging to the working-classes from our Churches, or that scepticism and infidelity should be spreading among our own population, as it has done in France, where none scarcely but females are to be found worshipping in the Churches. It is, indeed, the opinion of those who have investigated the subject, that the average attendance at the most advanced Ritualistic Churches is about ten men to each hundred of the women, and moreover that there are hardly any of the poor and labouring population of either sex to be found among the worshippers.

And not only are the facilities great for obtaining correct intelligence in the immediate localities where these abominations are going on, but now, through the penny press, the public at large has become well acquainted with what is doing in all parts of the country, and the timely



issue of '*The Rock*' newspaper, so unprecedented in sale and popularity, has contributed not a little to circulate far and wide reliable statistics on all Ritualistic matters: and there can be no doubt but that, ere long, we shall witness some combined movement on the part of the laity to vindicate their rights, and unless decided steps are soon taken to redress their grievances by some summary legal enactments, it is impossible to conceive what the consequences will be.

As to anything being likely to be done in Oxford, either as a Diocese or an University, to stay the plague, all hopes seem now to be at an end. The University is at present powerless, through the new statutes coming into operation; and the Bishop has expressed his deliberate opinion, in his last charge, that no Diocese has risen more in Church devotion than his own; and that while we in this Diocese only hear of them from without, our Churches, as to these new rites, remain as they were, and none has been more free from peculiar Ritualistic excesses than the Diocese of Oxford.

Now it will be only necessary to revert to the recent demonstration at the laying of the foundation of the Keble College, in April last, to enable us to form a tolerably correct estimate as to how far the University and Diocese are implicated in a scheme for de-Protestantizing our University and National Church,—the Primate of all England and the Bishop of Oxford taking the lead on that occasion."

"At Oxford, on Saturday last, April 25th, with pomp and great solemnity—a Special Service founded on the old Sarum Rite being used—the first stone of Keble College was formally laid by the Archbishop of Canterbury and the Bishop of the Diocese, in the presence of a goodly company of English Churchmen. This new foundation, in the generation to come, if the world lasts, will be regarded as a very tangible and useful memorial of one of the founders and leaders of the great Oxford Revival of 1833. The doctrine which Mr. Keble was raised up to maintain and defend was that of the Presence of our Blessed Saviour under the form of Bread and Wine in the Sacrament of the Altar—in other words the great doctrine of the Incarnation. The foundation, therefore, of a new College in which in the first instance the honour of God shall ever be had in view by constant offerings of the Christian sacrifice, where the lights shall be daily lit, and the Priest shall intercede and plead every morning, \* \* \* is a most fitting and proper memorial for such a divine."—*Church News*, April 29, 1868.

Here, then, we have the promise of a Collegiate Institute to be conducted on the rationale of the pre-reformation system of monachism, and the daily sacrifice or Mass offered up, with all the peculiar adjuncts of the Popish Ritual,—and, possibly, celebrated in the very language of the Latin Church. Neither need we be in any doubt as to whether Mariolatry will be in high favour in that establishment, for we know that he, after whom their house is to be named, had for the last forty years of his life been teaching generation after generation to pamper their superstitious yearnings in language that even Rome might envy.

"Ave Maria! thou whose name  
All but adoring love may claim,  
Yet may we reach thy shrine."

*Christian Year, Annunciation of B. V. M.*

Neither have we any reason to question whether that cardinal dogma of the Papacy, the 'real Presence,' or as Ritualists call it, the Incarnation, will be a less prominent feature in their creed, which, by some process

akin to transubstantiation, they incorporate with the bread and wine, for we are informed that Mr. Keble, in his last illness, had given special instructions to his executors so to arrange it, that in all subsequent editions of the *Christian Year*, one verse in it should be materially altered, and that it should be edited thus—

“O come to our Communion Feast;  
There present in the heart,  
As in the hands, the eternal Priest  
Will his true self impart.”

*Christian Year, Gunpowder Treason.*

instead of NOT *in the hands*, as he had originally written it. Now this emendation is so antagonistic to the very letter prescribed in the form of administration in the Lord's Supper (feed on Him in thy heart by faith), that no evangelical member of the Church of England could honestly acquiesce in the principle therein involved; and that more especially when we bear in mind, that the Poetry was composed for the anniversary of the Gunpowder Treason, on the 5th of November; and that the writer of the lines would not have given his countenance at all to the Service of that day, if he had not been anxious to be considered a loyal and faithful Minister of the National Church, which repudiated the dogma as held by the Church of Rome.

But some time must elapse ere that College will be ready for its hundred students, so that in the interim we must turn our thoughts to another quarter, whence we may expect to see Sacerdotalism active in its onslaught upon the whole University routine. The Redan adjoining the Iron Church will forthwith be ready for the pioneers, and we shall have forty well-trained Christian (?) Brothers, in anticipation of the arrival of the regular troops, when their Malakoff has been fitted up for the campaign. But what shall we call them? If we greet them with the salute royal, as borrowed from their arch-sponsor, we might perchance be charged with a lack of common charity. But they will scarcely take it unkindly in us, if we hail them as the Forty Lambkins of St. John of Cowley, however mistaken we may have been in our guesses at their true generic origin. Neither can they blame us for availing ourselves of this opening to make more extensively known the peculiar phraseology employed by their doughty champion, in his grandiloquent tirade against the Reformers: for, on St. George's Day last, we find that, as the Goliath of the English Church Union, Richard Frederick Littledale, LL. D., D. C. L, Priest of the Church of England (as he calls himself), delivered a Lecture before the Branch of the E. C. U. at Liverpool, in which he gave utterance to aphorisms which seem only conceivable as issuing either from the Vatican or Maynooth, and which have since been reprinted, by request, at Oxford, along with much additional matter of like scurrilous import.

“A Church which would produce in its highest lay and clerical ranks such a set of miscreants as the leading English and Scottish Reformers, must have been in a fearfully rotten state, as rotten as France was when the righteous judgment of the Great Revolution fell upon it. \* \* \* We do not make heroes and martyrs of Robespierre, Danton, Marat, St. Just, Couthon, and the like, \* \* \* yet they merit quite as much admiration and respect as Cranmer, Ridley, Latimer,

Hooper, and the others. \* \* \* Documents, hidden from the public eye for centuries in the archives of London, Venice, and Salamanca, are now rapidly being printed, and every fresh find establishes more clearly the utter scoundrelism of the Reformers. \* \* \* We should have been burnt for refusing a new and immoral creed if that young tiger-cub, Edward VI., had lived, and Cranmer had not been arrested in his wicked career by Divine vengeance. \* \* \* The Reformers destroyed the worship of God, and set up the Abomination of Desolation in its place. \* \* \* And thus, in truth, instead of saying that the Reformers gave back the Cup, we ought to say they took away the Bread."—*Innovations*, a Lecture by R. F. Littledale, L.L. D., D. C. L., April 23, 1868.

Now under whatever category these touters of Popery may have the cheek to denounce those sturdy champions of our reformed Ritual, we can never forget that for more than 300 years the last Prayer (if it must be so) of that *wretched young Tiger-cub* has not been uttered in vain, and even now is justly entitled to the widest circulation that we can command; to the intent that none of the present generation of Protestants may be discouraged at this particular crisis, but rather be stirred up to be instant in prayer that our Queen and our country may yet be kept unharmed amidst the perils that threaten us on every side, and more particularly from Popery, under whatever guise it may assail us. "O MY LORD GOD, DEFEND THIS REALM FROM PAPISTRY, AND MAINTAIN THE TRUE RELIGION, \* \* \* FOR THY SON JESUS CHRIST'S SAKE."—*From the last Prayer of Edward VI.*, who died July 6, 1553.

Now it is quite clear that from Oxford academically there is no help forthcoming at this phasis of its eventful history, for Jesuits have made themselves thorough masters of the educational or secular department, and are moulding the entire curriculum after a model in which unsanctified intellect is to have the full sway: while all moral or religious principle is counted a vile thing and practically ignored; and they are with not less subtilty and ingenuity busily at work to attain a steady fulciment for their theological leverage. And it is rather remarkable that they should have been led to erect their Pantechnicons side by side—the New Museum to the Sun rising, and this novel Theological Seminary, to the West of it—Gallio, as it were, with no Creed or Code of Morals, on the right hand; and Gamaliel, with his traditional belongings, on the left; and well is it named Keble, for Tradition (Cabbala), not Scripture, will occupy the post of honour whenever its alumni are domiciled within its walls. What their Statutes may embody as to the details of Monasticism it is vain to conjecture; but with the experience of ages and generations to guide them, there can be no doubt that they will strive to carry out, as far as they may be allowed to do it, all the essentials of the Sacerdotalism of Popery; or, as they would define it, distinctive Church Principles. There is sufficient grounds for harbouring a suspicion that the apartments of the students are to be constructed more after the fashion of the cells of a Monastery than the tenements of civilized life; without fireplaces, and so contracted in form, and defective as to ventilation, that, even on sanitary considerations, the Local Board has hesitated, if not refused, to sanction the scheme as it was set forth in the plans submitted to their surveyor for inspection.

As it has become a matter of speculation as to what success is likely to attend these Collegiate Institutes, and more particularly whence alumni may be forthcoming, it is desirable to give the subject a passing notice. But a very little research will suffice to enable us to perceive that the supply, in all probability, will not only be equal to but greater than the demand: for the growth of many years has been maturing a goodly number of both young men and maidens for both those monastic and conventual piles of building now preparing for their accommodation. It is well known that wherever these pioneers of Popery first obtain a footing, they are notorious for their unanimity in one particular, which they thus express, 'WE HAVE NO HOPES OF THE PRESENT GENERATION.' But the crops of the most fruitful of all their past sowing are rapidly arriving at perfection. They have been diligent in all directions, through private tutors, pupil teachers, masters in schools, to say nothing of such places as Radley, and the Woodward Schools, &c., and those other academies where the Confessional forcing-pits have so long been in operation. For, be it recollected, that these men have long been banded together and at work upon a carefully digested and worldly-wise organization, like Popery, from whose ample stores they borrow everything. So that when we come to look at the thing in a business-like way, we cannot but anticipate the results of so much labour expended in the outlay. They begin with the very dawn of infant life, by such devices as Homes, Infant Nurseries, Orphanages, Reformatories, &c., as, for instance, the Home of Compassion, near the Iron Church. It is now some time ago since I received letters of enquiry from a distance respecting that establishment from three or four large towns, to which some of the Sisters were reported to have strayed in search of Babies and Funds. By which means they make sure of their victims when resistance to their discipline is unavailing. They have also Refuges for boys and girls, in which they carefully prepare them for proselytizing wherever they can introduce them; and many a poor mother may never be able to detect the way in which poison had been first instilled into the imagination of her youthful progeny. For they, like the Jesuits of the Papacy, are indefatigable in their endeavours to find means to accomplish their object, which they sometimes are able to do through the little nurse-maid, the daily governess, or the casual visitor, whose well-disciplined talents are exercised in sowing the rank seeds of Antichrist in the bosom of confiding and affectionate little children. Many are the expedients that are resorted to, and by assuming other names, and making a change in their attire, Sisters have found their way into Protestant establishments, where they carry out these sacerdotal principles under the direction of the Mother Superiors and Father Confessors who employ them. But this is a wide field to plod over, though doubtless, if it were carefully examined, we should pick up not a few scraps of intelligence which might serve to solve many a perplexing problem that has heretofore defied all our powers of research, and which might help to clear away our difficulties in accounting for that amount of religious heathenism so widely diffused



among the middle and higher classes of society. We are quite aware that to enslave the youthful affections is the point to which they try to concentrate all their energies; and it is a confirmation of my own deliberate judgment that it is to contagion alone we must ascribe the spread of this Ritual Pest in the Church of England.

We have noticed that for some time past their periodicals have been advocating the attendance of children of all ages as spectators at the administration of the Holy Supper; and very recently I saw advertised a work on the subject, edited by that very same individual who has made himself so notorious for his revilings against our Reformers, for it bears his initials: 'The Children's Bread, a Communion office for the young, for public use in Church, by R. F. L.' The notice taken of which publication in the *Church News* is as follows.

"Some time ago we expressed an opinion that the chief function of the morning Sunday-School should be to assemble the children for a special Mass suited to their needs and understandings. We have great pleasure in announcing that such a Mass has been prepared under the title of *The Children's Bread*."

And what is still more startling, there appeared in the *Record* of Sept. 23 last, a description of a celebration that took place on St. Bartholomew's Day, at St. Peter's Eldad, Davenport, in which only two communicants participated, while nearly two hundred school children and others formed the greater part of the congregation. Well may people cry out, 'Of what use are Bishops to a Protestant Church!'

In order that the public may not be kept quite in the dark as to the system that has long been followed out by the Jesuits of Ritualism in their educational strategies, I do not think I could do better than cite as a sample some extracts from an account of the catechizing at St. Albans, Holborn, a few Sundays ago, reported in the *Rock* newspaper of Sept. 29th, taken from a correspondent to the *Spectator*; and I only regret that I cannot give it *in extenso*.

"A young clergyman was behind the screen with a dozen choir children; about one-third of the Church was filled with children, and there were some thirty to fifty men and women sitting to listen. After a hymn, he came to the front of the screen, and began not to catechize them, but to talk to them, occasionally asking them a question or two. This teaching was taken from the history of the Israelites wandering in the desert, which was garnished with references to the Catholic Church. After which came a digression explanatory of symbols; then followed questions about the Eucharist, &c.; then allusions to Confession, not as a disputed point, but as one of the regular duties of a Christian. He afterwards is described as thus addressing them:—'Now, children, I will tell you a story. He did tell them a story. He tells a story to children in simply the most impressive, the most vivid, most eloquent manner I ever heard. And such a story he told them! It was the story of the conversion of Bruno. Your readers know it—how the great Raymond died; how he was adjured to speak in the funeral service; how the corpse rose, and with ghastly pallor and sepulchral notes said, "I am summoned before the judgment-seat of God." How, on the second day, the Archbishop and all Paris being present, the corpse again rose, and again uttered the dreadful words. How, on the third day, because Raymond had been in the eyes of man a righteous and a good man, they adjured him again to speak, and how he, for the last time, in tones more awful, more despairing than ever had fallen on human ears, spoke again, and said, "I am condemned before the judgment-seat of God, by a just judgment." How Bruno, thereupon, became a monk. "And a monk, boys, is one who marries Christ, and will not marry the world or anything in it; just as a nun, girls, is one who marries Christ, and will not marry the world or anything in it. And as a monk is the highest earthly type of manhood, so is a nun the highest

arthly type of womanhood." At the end of the story the little frames were quivering with excitement, a low thrill ran down the benches, with a terrific catching of the breath, when the narrator's low distinct tones told how the dead man's jaws had opened to let out those dreadful words, "I am condemned before the judgment-seat of God!"

This will, I trust, suffice to suggest the fruits that we may expect from such disciplining of the youthful feelings; and we may reasonably calculate, at no very distant interval, upon having an average number of such juveniles, and very many from among the choristers, prepared to occupy those cells of the Keble College which is specially designed for poor students, and doubtless, as in the days of Jeroboam, to supply from the lowest of the people those that shall become priests of the high places.

Now, in respect to the University of Oxford, it will be impossible for the authorities to hold out long against that high pressure which is being brought to bear upon them through the secret machinations of Jesuitical intrigue at work through the Confessional. For although but few of the Colleges have yielded to the importunities of some precocious young men (impatient at being stinted in their cravings after such stimulants), and given their sanction to the introduction of the weekly Communion, that instalment will not satisfy them long, as they will not cease to agitate until they have secured a like concession for the 'offering up of the daily Sacrifice for the living and the dead.' Neither are they likely to relax in their endeavours until they are provided with Tutors and College Officers, who will not only hear the Confession of others, but frequent the Confessional themselves. And, be it observed, that the advantages belonging to that Rite, as smuggled by Dr. Pusey into the Church of England, are far beyond anything that Rome can promise them; for they who have favoured the public with a peep at what is going on behind the scenes, have explicitly avowed that the pains and penalties by way of penance are so very insignificant and simple in their exaction, that they need entertain no scruple, either on account of the heinousness of the offence, or the frequency of its occurrence. We have to thank the Royal Commissioners for information on this point.

"3983. (Archbishop of Canterbury.) You spoke of confession: I think you acknowledge you practice confession?—Yes; I am always at the Church for three days a week, during certain hours, for the purpose of hearing confessions, or giving spiritual advice, as the case may be.—3984. Have you a confessional?—No; I hear them in the vestry.—3985. Do you require them to confess periodically?—I do not require anybody to confess: it is quite voluntary on the part of everyone.—3986. Do you expect them to confess?—I have spoken of it as a great spiritual blessing, and advised people to confess.—3987. (Mr. J. Abel Smith.) Are penances imposed?—Whenever a person makes a confession, of course there is always some penance enjoined; it may be saying a prayer. It usually would be saying some one or two prayers. It would be one's duty to impose some penance or other.—3988. (Mr. Beresford Hope.) Do you impose any penance involving corporal pain?—It is not, perhaps, a question I ought to speak about. I have never myself, certainly, imposed any such penance, but I cannot say as to others."—*From Minutes of Evidence, Rev. A. D. Wagner, M. A., Incumbent of St. Paul's, Brighton, 15th of July, 1867.*

Now what the effects of the introduction so many high-fed alumni may be, when they are scattered broadcast throughout the country as

Parish Ministers, it may be easier to conceive than to describe. But bad as the state of things is at present, it is fearful to contemplate the convulsions that must shortly ensue if they should still be permitted to go on at the rate they are now advancing.

We must now turn our thoughts to another review of the general aspect of affairs, so far as Oxford as a Diocese invites a scrutiny; and here, also, we have nothing encouraging or satisfactory to fall back upon. So far as relates to the spread of both doctrinal and ritualistic antagonism to Scripture, Rubrics, and old established forms and customs of our Protestant Establishment, we have it in every shade and gradation of development, with no counter movement on the part of those in authority to abate its virulence; and that neither the governing nor the governed are in ignorance of this state of things, the published manifestoes of the Diocesan are conclusive as to the fact; but notwithstanding the lucid exposition therein set forth of the nature of the offence itself, and the not less explicit enunciation of the law for the correction thereof by a simple and summary process, offences still multiply and increase without any attempt to carry out the threats—unless the case of a Popish Altar which was ejected from the Chancel of Holywell Church may be cited as an exception.

In the year 1860, it was officially announced throughout the Diocese, in the presence of both Laity and Clergy, that their Bishop considered it highly desirable, among other Injunctions, which he had in former charges insisted upon, to require a more exact compliance to one in particular, viz.; that no alteration of any kind should be made in their Churches, in their fabric or their arrangement, either by the Churchwardens or Clergymen, without his having been first consulted, and having decided whether a faculty of the Court was needful for the change. Once more he warned them that everyone that neglected this rule placed himself in the position of being, by the simplest process, compelled at his own cost to restore the edifice to its original state.—November, 1860.

We are thus carried back down the swift revolving cycles of eight eventful years, in order that we may ascertain to what extent these Injunctions have been complied with. Now, in the absence of all proofs to the contrary, we should naturally infer that the alterations made in Church after Church all over the Diocese must have had the sanction of the Bishop, or else that his Injunctions had been altogether set at nought. For neither Candlesticks nor Cross, nor Reredos, Super-Altar, Retable, or whatever such Popish furniture may be called, can be legally introduced without a Faculty into any place of public worship; and it is impossible to imagine that any Parish would be likely to remain in ignorance if such Faculty had been granted. For the fourteen days

notice on the Church-door, and the nine-guinea fee from the Parish Chest, could not but have made an indelible impression upon the several parties who were interested in the undertaking. Not even a window of stained glass could be legally put up unless such preliminaries had been attended to. But as to any such process having been resorted to, no one seems able to satisfy our enquiries on the subject. But where these innovations have been made, so far as the congregations are concerned, they seem to have been carried out without any respect being paid to their wishes on the subject: and because it was generally understood that the Bishop did not only not object to such ornamentations, but highly commended them, they have quietly submitted to the imposition. It will be seen, however, by an inspection of the two engravings of alterations made in Bloxam Church, that the Bishop not only gives his official sanction to those adjuncts or ornaments which are an integral part of every Roman Altar—to wit, the Reredos or Super-Altar, Candlesticks, and Cross—but that he has, we presume, empowered his Court to grant a faculty for an Altar of Stone, on which the Candlesticks and Cross are allowed to remain, notwithstanding the judgment in two cases brought before the higher Courts, that a Stone Altar is illegal, and that no Cross can be attached to the structure intended for the administration of the Lord's Supper. And be it observed, that it has been decided by the ultimatum of a Superior Court, in the Knightsbridge case, March 21, 1857, that the Church of England does not recognize, in the technical sense of the word, any such thing as an Altar, but a Communion-Table only—the judgment being pronounced in the following words:—**THE REFORMERS CONSIDERED THE HOLY COMMUNION NOT AS A SACRIFICE; BUT AS A FEAST TO BE CELEBRATED AT THE LORD'S TABLE.** It may be as well here to bear in mind that Dr. Lushington, in pronouncing judgment on this particular point of law, has expressed it in these words; **'NO MAN, WHOEVER HE MAY BE, HAS AUTHORITY TO MAKE ANY CHANGE IN THE CHURCH EXCEPT THE ORDINARY ONLY, AND THOSE LEGALLY DEPUTED BY HIM.'** So that from all these premises we may infer that if the Bishops had exercised the powers legally vested in them, our Churches might have been kept free from all these innovations, and no Church consecrated until every Bishop, through his Chancellor, had ascertained as a fact, that there was nothing either in the structure itself or the arrangement which was not consistent with the celebration of divine worship as prescribed by the laws of the land.

If, however, we have expressed ourselves strongly in discussing these remarkable developments of the great Deformation of Scriptural doctrines and evangelical habits which have been spreading around us for the last thirty or forty years, and if we have singled out Oxford as one of the centres whence these pernicious principles have been radiating, we have done so under a strong conviction that the facts appealed to would justify the use that has been made of them. For what have we to bear us out in our investigation? Are there not many Churches in the



Diocese in which Stone Altars have been erected, and interiors fitted up as if intended for all the ceremonies of the Church of Rome? Are not the greater average of the Parish Churches so attired and garnished, that the eye cannot distinguish any difference whatever between them and the shrines where the sacrifices of the Mass are offered up?—Very few without an Altar-Screen, with its Dossal hangings and Cross: and many of them have a Reredos and the Super-Altar, with Candlesticks and an Altar-Cross in the centre, with other superstitious apparatus of a like nature? Have not the Mass-Vestments been worn for many years, and very recently adopted also in that Iron Church to the East of Oxford, and, more or less, in some Parish Churches? Is it not well known that the Elevation of the Elements is openly practised in some of the Churches, and the Clergy seen in the attitude of Adoration before them? Imitations of the Idol Wafer of Popery are reported as being in use in some congregations, and the communicants warned of the sin of partaking of the Lord's Supper if they have not fasted for some hours beforehand? Candles burning in broad daylight? Absolution and Confession carried on without any respect being had to the parochial regime of the Church of England? Orders of Monks, Nuns, Sisterhoods, established openly in all directions, and that too under Episcopal tutelage? With secret Societies of Brotherhoods and Guilds, whose very names or places of meeting are only known to their own members! and all this going on as if it were part and parcel of the Church of England routine and sanctioned by the laws of the land! No respect paid to what is prescribed by either the Rubrics or long-established custom, but the Services curtailed and interpolations made without any scruple, especially at the administration of the Lord's Supper! For instead of making it the memorial of the death of Christ, and the benefits we receive thereby, they have changed it, as it were, into a Sacrifice in imitation of the Roman Mass, and in which all those who are present are considered to be personally assisting and offering it up, whether they partake of the elements or not. The memorial of the death of the Paschal Lamb, upon the deliverance of the Children of Israel out of Egypt, was looked upon as frequent enough when made once every year; and the Remembrance made of the sacrifice of the death of the Lamb of God at Calvary (as the full perfect and sufficient sacrifice for the sins of the whole world), was accounted by the Reformers, as, in like manner, conducive to the edification of the members of Christ, if it was continued by them at least three times in the course of each year. But these backsliders, or latter-day Ritualists, take upon themselves to ignore such precedents and prescriptions altogether, and strive to make it, if possible, daily—and on some days it is twice, nay thrice, or even four times, repeated, as *e. g.*, the Incumbent of the Church of St. John of Cowley is encouraged to harbour as many clerics as he chooses, whether licenced or unlicenced, whereby he is enabled to Romanize the Church of England Ritual, by converting the Supper of the Lord into the daily Sacrifice in that Iron Church of his! Three times on each Sunday throughout the year; four times on Easter-Day and the Sunday pre-

ceding it; twice on each day during the intervening week (Good Friday excepted), is the programme by which the frequenters of that Church are guided in their attendance at that Rite. And we have now before us a paper, headed 'Holy Week and Easter, 1868, Church of SS. Philip and James,' in close imitation of a theatrical playbill, with the performers' names therein advertised. It differs only from the programme already referred to in the frequency of the celebrations, which are only two on the Sunday before and after Easter, three on Easter-Day, and once on each day throughout the two intervening weeks, Good Friday excepted. To which, however, is appended a remarkable memorandum. 'Note, that every Parishioner shall communicate at least three times in the year, of which Easter is to be one.'—*Rubric at the end of Communion Office.* So that, in order that the inhabitants of that district may be enabled to communicate once at that season, eighteen celebrations are submitted to them to select from. Neither is the private or solitary Mass of Popery forgotten among their devices; for not only have we an account of the Priest at St. Philip and St. James' consuming the entire provision of bread and wine immediately after consecration, in the presence of an overflowing congregation, but at Wantage, also, on the 20th of June, 1868, it is reported that there was a Choral celebration, at which none save the Celebrant communicated; and this not only taking place in the presence of a large congregation assisting in the act and joining in the adoration, but of about thirty of the Clergy, who, preceded by Choristers, had walked in processional array from the Vicarage to the Parish Church. Now whether it may be correct or not to call this extreme Ritualism, we must leave it to others to determine; but we conceive that no fault can be found with us for asserting positively of these strange doings, that they are antagonistic to everything heretofore considered Protestant, and are as nearly in agreement as conceivable with the Rites and Ceremonies of the Church of Rome.

There is nothing so trying and perplexing as the enquiry made by friend and foe, What are your Bishops about? what good are they? Charity itself would be at a loss if called upon to settle that very natural question. Soon it will be propounded within the walls of St. Stephen, and its echo not fail to permeate the House of Lords: nay, the time cannot be very far distant when even Royalty may be involved in a series of disasters, if that question should be allowed to remain much longer unchallenged. Royalty, nay Great Britain itself, has no foe more deadly to encounter than an irresponsible Prelacy, whether in alliance with universal Christendom, or isolated but in confederacy through a so-called ecclesiastical Congress. Nothing, however, can be farther from the truth than to assert that England, as a nation, is favourable to the principles and practices of either Rome in her own proper colours, or Rome whitewashed. The nation is still heart-sound and Protestant, and will never brook the rod of the oppressor, whether clad in ermine, or vested in all the tints of the rainbow, with or without the mitre of episcopacy; and no sooner shall they be thoroughly persuaded that these conspirators are in league with, or preparing

to come to terms with, apostate Christendom, than, if it be even at the sad alternative of the dismemberment of the national Church, they will not hesitate as to the course they must pursue. For such is the instinctive antipathy innate in Britain's true sons, that even Rome herself has never been yet sanguine in her aspirations of subduing that imperial race, while the consensus of all history is alike persistent in its prognosis, that a nation once lost to Popery, is lost to it for ever : and if they eschew the pomp and magnificence of the mother, and the abundance of her delicacies, they are not at all likely to put up with that sorry moonshine of a caricature of her which is now going the round of so many of our Churches. Now whether those well-authenticated infractions of the Book of Common Prayer (referred to in these pages) are such as the Bishop of the Diocese has no jurisdiction so as to bring the offenders to justice, we would not presume to set ourselves up as competent to determine : but certainly we cannot refrain from expressing our astonishment that, while the subject is on everyone else's tongue, and many a pen busy to denounce these anomalies, the Bishop himself should not have rebuked publicly, nor, so far as we have been able to ascertain, addressed privately a word of becoming reproof to those of his clergy who are thus hurrying from one extravagance to another, and playing into the hands of the Jesuits, to the utter subversion of both our Church and State. It may or it may not be true as surmised, that he is afraid of the consequences if he should attempt to coerce what is going on among the Cowley Monks ; for the Founder of that Mission might at any time sever himself (Church and all) from all connection with the establishment, inasmuch as there is nothing but the License of the Bishop to prevent it. It is his own private property, and he doubtless is well aware that the time cannot be far distant when that section of the Church to which he belongs must cease to be under the auspices of the national sceptre, whose forty fasces save one are not likely to be dislodged from their present prominent position by any such puny expedients as they can possibly have recourse to with even Dr. Pusey himself as the puppet in the foreground, and Dr. Manning, busy in his promptings, behind the scenes.

In consequence of a leading article in the *Times* of the 30th of Sept. coming to hand while I am revising these pages, and being so much in agreement with the view that I have here taken, I am constrained to append a few extracts from it, as being more likely to have weight with many than anything I might advance on the subject. It is introduced by some very pungent remarks on the Saturnalia of Ritualism as displayed at the Harvest Festival, at Brighton, on the previous Sunday (27th Sept.), which was only less ridiculous than the one at Haydock inasmuch as there was no swine's flesh upon the altar,—as the dish containing the pig's head, garnished with fools' parsley, was not among the votive offerings. There were, however, no lack of hop-vines, laurel, fern, and other leaves, &c., symbolical of both Popish saints and heathen deities, tastefully arranged in all directions. There were, however, some remarkable features in this particular instance which it will be necessary

to enumerate before we can appreciate the justness of the editorial appeal which is grounded upon the facts of the case: for not only were therein little boys in scarlet Cottas, and big boys and men in Surplices, with blue Hoods, Acolytes with lighted tapers, 'the Thurifer, the Crucifer, Lectern, Cantor, Deacon, Subdeacon, and Officiating Priest;' and not only were there the Cross, and Banners, and fumes of Incense, and the chanting a meaningless and clumsily-written Hymn, but novelties in the Services not heretofore noticed, such as these—**THE PRIEST SEATED WHILE PRONOUNCING THE ABSOLUTION PRAYER**—the Ten Commandments altogether omitted—the State Prayers read by an unordained Quireman, while the officiating Priest turned his back on them and retired to his dressing-room, to array himself in more gorgeous apparel for the Communion Service. Amid the blaze of four-and-twenty Candles, and clouds of Incense, the Sermon is reached, and speedily dismissed; then follows a dumb-show, commencing with the ringing of a bell, as in the Roman Catholic Church, to announce the Elevation of the Host, and afterwards all these functionaries having filed off processionally to bring the Pageant to a close, the Congregation, as they depart, are supplied, in the most 'Catholic' fashion, with Holy Water at the doors.

"What next? and next? we are compelled to exclaim, when one extravagance is thus outdone by another, and old superstitions are thus refurbished every week for the amusement of silly boys and girls. There is one question we cannot refrain from asking very distinctly after reading such an account. Has the Bishop of the diocese nothing to say to such practices? Is it not his business to take notice of such gross and wanton infractions of the rubric as we have noticed? He may not be able to prevent Mr. Purchas from dressing himself in barbaric gilt and tawdry embroidery, but he can, at least, compel him to read the Ten Commandments, and to see that the prayers are all alike read by ordained ministers. A clergyman the other day preached at Brighton in a Baptist Chapel. Only a very few days elapsed before the Bishop served him with an inhibition for committing such an irregularity. Now, the question is more and more loudly asked why a similar vigour cannot be shown in expressing episcopal disapprobation of Ritualistic outrages on discipline and propriety. If the Bishops cannot do everything that might be wished, there is all the more reason they should do what they can, and this is just what they seem not to do. Most of them acknowledge in words that Ritualism has become a most offensive, a most dangerous, and a most mischievous development; but in action we for the most part look in vain for that plain discouragement and firm repression which is readily exerted against some other offenders. There is one Bishop, for example, who publicly declares that he will suspend any clergyman who administers the Holy Communion in the evening, though this is a practice common in many other dioceses, perfectly conformable to the institution of the Sacrament, and extremely convenient to the poor and middle classes. Yet the same Bishop is never without an excuse for the misguided men who are betrayed into Ritualistic excesses, and offers anything but discouragement to clergymen in his diocese who transform the Communion into a Sacrifice, and inculcate a doctrine which the simple cannot distinguish from Transubstantiation. It is this which occasions more than anything that general condemnation of the Church of England which has recently found such frequent expression, and of which several of our correspondents have admitted the justice."

The time is at hand when, if the Bishops will do nothing effectual, the public will take the matter into their own hands and deal with it very promptly and very roughly.

Against these degrading and barbarous impostures the conscience and common sense of Englishmen have always revolted and revolt now; and unless such 'blasphemous fables and dangerous deceits' can be driven out of the National Church, it will cease to be the Church of England."

Now, in reference to all this strong language used towards the Episcopal Bench, it will not be considered out of place here (though I had not



intended to broach that subject in these pages) to remind the readers of the *Times* newspaper, that the extravagances pre-eminent in that unhappy diocese are all traceable to the Oxford campaign as one of its legitimate results; for the aged Bishop of that See was the Vice-Chancellor of the University of Oxford during more than half the time when the *Tracts for the Times* were being published, and he had scarcely gone out of office when Tract 90 was published, which set the whole country in a blaze, and led to the secession of so many hundreds of both clergy and laity to Popery. And we must also bear in mind that had not the Bishop of Chichester himself (following the example of the Bishop of Oxford in respect to the Radley College in 1847) sanctioned those Schools and Institutions in his diocese, wherein auricular Confession, Fasting, and other non-Protestant habits were allowed, we should never have had an appeal made to the public for the support of such establishments on any such monstrous pretext as that they were founded in strict accordance with the principles of the Church of England, and regulated by the several Injunctions contained in our Book of Common Prayer.

Although there are other matters of no inconsiderable moment and interest that I would have wished to treat upon in these pages, I feel that I ought not any longer to delay their publication; but I cannot do so without expressing how grateful I am that I have not been disappointed in my expectations of bringing forward sufficient evidence to substantiate the correctness of the view I had taken of the moral and spiritual disease with which we have been so long afflicted, and that I have thus been permitted to demonstrate, as I had undertaken to do, that the Ritualistic theory of these would-be English Churchmen has nothing in common with the simple rites and ceremonies of the reformed Church of England; and I confess that the accuracy of the rationale upon which my statement has been based, has been confirmed by a series of historical documentary details, that I had no conception I should ever have had the privilege of appealing to, and which, but for the timely publication of the Report on Ritualism, would have been very difficult to bring together and edit. But as to the success of any effort made to stamp it out, I am by no means sanguine in my expectations,—though I am satisfied that this will be a seasonable contribution to some who are searching after the truth. I must, therefore, now in self-vindication, reiterate what I wrote deliberately, and published not anonymously, upwards of thirty years ago:—‘*To stop the progress of the fearful pestilence that is desolating our Zion, I do not regard as possible: but I do trust that many, when they see the danger to which they are exposed by joining these men, will be enabled to look up to Him who alone is able to keep us from falling, and present us faultless before the presence of his glory with exceeding joy.*’—Preface to ‘*Popery of Oxford*, May 29, 1837.

And I feel that another extract from the body of the same work is as likely to be suggestive to many, at the present crisis, as it was to myself when it was first commended to my notice: and, be it observed

that it was at a time when no *Tracts for the Times* were even thought of, —when neither Stole nor Maniple, Cross nor Crucifix, Altar nor Creden-  
dence, Reredos nor Piscina, had been smuggled into the Church of England. It is as follows:—

‘Five or six years have elapsed since I was informed by an intimate friend, upon whose evidence I could depend, that many of the learned and pious men on the continent entertained an opinion that Popery would show itself once more in Great Britain, and that there would be a great falling away from the Reformed or Protestant Church into a system, in spirit at least, if not in actual form, identical with that of the Roman apostacy: and surely if such views as are entertained by those individuals who are associated together as supporters of this Tract Magazine (*Tracts for the Times*) should continue to spread, there is not only a possibility, but even a probability of these their opinions being verified.’—*Popery of Oxford*, chap x., page 70, 1837.

Now, although the signs of the times are becoming more and more eventful and ominous, ‘THE LORD REIGNETH,’ and whatever may be our forebodings as to what is coming on the earth, He can and will bring good out of it all. We are living in a day when it is impossible to keep anything long concealed from public scrutiny; and if only the tactics of the common enemy of real liberty, both civil and religious, could be but detected and exposed to view, we might rise up unscathed amidst those convulsions that are close upon us, and still be made use of by the Lord God of Hosts, as instruments in his hands to make his way known upon earth, and his saving health unto all nations. It is cheering, then, when so many dark clouds are hovering around us, to be permitted to discern a few symptoms, however faint, of a re-action now setting in, and to mark the eagerness with which many, hitherto so indifferent and inert, are taking the matter up as a personal question, and looking upon it as of vital importance to themselves and their children. And in proportion to the interest that is awakened in the public mind, we find that means are being provided to supply the antidote. In some of the large towns, classes are being formed of intelligent and godly young men, to study the controversy: lectures also are given and numerous attended. A very influential society has been organised in London, with branches in many of the large provincial towns and cities, whose main object is to defend the Liturgy and Ritual of the Church of England, wherever they can see an opening to do so with any prospect of success, whose guarantee fund is between £40,000 and £50,000,—to say nothing of the wide circulation of such works as *Foxe’s Book of Martyrs*, a copy of which has been edited to be sold for twopence, and of which 300,000 have been already issued, and the demand is still increasing. We see also just advertised an edition for eightpence of the late *Dean Goode’s Rome’s Tactics*,—which is invaluable as giving a clear and startling historical account of the plottings of the Jesuits among all classes of our population from the Reformation period downward to the very time when they had brought things into such a state of confusion that the National Church and Monarchy were for a

time completely swept away—the perusal of which pamphlet, together with another small publication which supplies additional valuable information, called *Hidden Works of Darkness*, by W. Osburn (if published also in an abridged and cheap form), may be the means of awakening the minds of the present generation to the imminent danger (of a like issue) from the same agency, and be the means of unmasking those secret machinations by which, in all directions, they are carrying on their intrigues. And that we are not now, at any rate, mistaken in our prognostics, we need scarcely adduce anything by way of confirmation, when the Prime Minister has informed us of what he knows only too well to be going on behind the scenes.

“No man can have watched what has taken place in this country during the last ten years without being prepared, if he be of a thoughtful mind, for the crisis of this country. I repeat the expression that I used in my letter to my Lord Dartmouth, that the crisis of England is now fast arriving. The High Church Ritualists and the Irish followers of the Pope have long been in secret combination, and are now in open confederation. \* \* \* I know the almost superhuman power of this combination. They have their hand almost on the realm of England. Under the guise of liberalism, and under the pretence of legislating for the spirit of the age, they are, as they think, about to seize upon the supreme authority of the realm.”—*From the speech of the Right Hon. Benjamin Disraeli, Prime Minister, in the Debate on the Irish Church Question, 4th April, 1868.*

A few well-authenticated disclosures of the wily tactics of the Jesuits of the present age, whether Rome-bred or home-born, will soon rouse up the dormant sensibilities of all true Britons, so as to discipline them for the coming struggle for sovereign power.

We, as a national Church, it is true, are more like a long-disbanded corps of volunteers, and are only able to confront the enemy as individuals, or in detached sections. But there are other Protestant Churches efficiently organized, and only need to have their hopes and fears once fairly enlisted in this vital question, to ensure their hearty co-operation in defence of the faith once delivered to the saints. I might single out in particular the great Wesleyan body, still Protestant, not in name only, but in truth. For no sooner shall the insidious plottings of these Ritualistic sappers and miners have begun to tell upon their societies, and they shall discover that their women-folk and children are wavering in their allegiance to the charter of Methodism, than their indignation will be at its height, and the country stirred up from one end to the other, as if by a discharge from an electric battery; and we shall then not only hear once more the long-disused watchword, ‘*No peace with Rome,*’ but, loudly and clearly also, from the lips of one and all, ‘*No dallying with Ritualism—no coquetting with either Pope or Pusey for us.*’ They are well aware that persistent attempts have long been made by them to bring home to both John and Charles Wesley a charge of holding in common with themselves that unscriptural Popish dogma of a corporal presence in the Holy Supper, for they have been most indefatigable in picking out hymn after hymn to substantiate that calumny.

Neither is the public unacquainted with the amusing skirmish that lately took place between the two accredited leaders of Ritualism and Methodism, when a stealthy attempt was made, as of old beneath the

walls of ancient Troy, to gain admission into the much-coveted pastures of Wesleyanism. Then did the Sinon of the English Church Union exhibit his beautiful Tulchan Heifer, and plead so lovingly that permission might be granted that their herds might all lie down quietly and feed in the same green pastures, and be thenceforward folded together as members in common of his own 'Happy Family.' But their aged Priam was not to be so easily caught; he had no particular fancy for any such addition to be made to his stock, notwithstanding that it was a genuine specimen of the true Nicene breed. He was too good a judge not to discover at once that it was none other than the very same which Rome had boasted of so long, but which, during the Pontificate of one of her Pious Chief Shepherds had been permitted to engender with those many-striped cattle which were first naturalized during their long sojourn at Trent, so that there was no guarantee that the breed should not degenerate into the same hybrid and non-natural condition as was the case with his own: so he declined having any dealings with him or his stock in trade. Nothing has tended so much to alienate the sympathies of that denomination from ourselves as the overbearing treatment they have received of late years from Tractarians, Puseyites, and Ritualists in particular. They have refused to admit that the children baptized by these ministers are entitled to the name of Christian; they have even scrupled to allow their dead to be interred in consecrated ground, and hold up their pastors as worse even than Korah and his company, I do not conceive but that, wherever these Ritualists have carried out their Roman antics and brought in the idolatry of the Mass, they have altogether forsaken such Churches. For it will be found invariably, among the poor in particular, wherever there is any spiritual feeling existing, that they cry out 'It is nothing but downright Popery.' In some of our rural districts many of the more respectable inhabitants are Wesleyans, and where there is a godly Minister, they are for the most part attendants at the Parish Church, but since the breaking out of this plague-spot among us, they have not only deserted the Church, but have drawn away much people who would otherwise have never left their old parish church. Neither can we feel surprised, when we know that their feelings are so wantonly outraged by clergy of that stamp whenever they have an opportunity of so doing. One instance which has just caught my eye may serve as a sample. It is an extract from an article in the *Church Association Monthly Intelligencer* for October, in which attention is drawn to the way in which nursing Sisters contrive to creep into our hospitals and infirmaries, &c.

"Within a few months, however, 'Sister Mary' interferes in a way which even the Chairman (a Ritualist) admits was very 'injudicious.' She has a cross placed at the foot of a dying Wesleyan girl, she brings down a picture from the wall to put before the poor girl's face, she tries to place the cross which hangs from her neck into the dying patient's hand, notwithstanding her protest against it as not being 'the real thing.' The Wesleyan minister, though he lived next door, and though the girl desired to see him, was not sent for; and when, from information otherwise received, he visited her, he was treated by the chaplain as an intruder."—Page 171.

But what is far more revolting than anything else to their spiritual



instincts is, that utter absence of all reference to the work of the Holy Spirit in the regeneration of the soul, through any other medium than Baptism administered by Episcopally-ordained Clerics; and their moral sense is exceedingly shocked by one of the leading axioms of their theological code, *viz.* that the Bible is a book not safe in the hands of the laity, unless interpreted and explained by the Church, *i. e.* by themselves as Priests, invested with authority committed to them by the Holy Ghost, who makes use of them as his living oracles! As I have, however, purposely abstained from entering upon the doctrinal bearings of this anti-scriptural system, I must refrain from doing more here than just cursorily alluding to the subject; but it is the one thing needful in the experience of all souls truly converted to God, and it is the absence of that one thing which makes the entire creed of this latter-day Ritualism an abomination of desolation not to be endured. And be it well remembered that there is very much of Ritualism among us in an undress,—the principal actors themselves wearing scarcely any livery, and their stages of performance but sparsely provided with scenic adjuncts, but the doctrines which they inculcate are essentially the same in their sacerdotal specialty; and the poison which they keep instilling into gospel truth is not less deadly in its consequences; and it will be well that the public should be warned betimes to have both eyes and ears continually on the alert wherever they may have stationed among them such Pastors as Cuddesdon or any like Theological Institutes have sent forth, for that they will most assuredly make great encroachments among the nonconformists wherever they come in contact with them is a point that will not take very long to determine. But no sooner shall the great Wesleyan Congress be certified of the dangers to which they are themselves exposed, than they will raise the tune of some of their own time-honoured Chorales (neither ancient nor yet modern) which will not only blend as in one their own scriptural sympathies, but which will vibrate through the very heartstrings of a godly remnant of sound and determined Protestants, who have been long sighing and crying for the abominations which have filled the land.

As Methodism has engaged so much attention in connection with this question, it may not be out of place to refer specially to a work on the subject, which will be found peculiarly valuable in giving the results of the researches of a man of master mind, who has entered more deeply and lucidly into the metaphysics of Protestant theology than anyone else in modern times—I mean *Wesley and Methodism*, by *Isaac Taylor*. And as in the Chapter of the Methodism of the Future he has so graphically and truthfully delineated the Methodism of Ritualism, as it has been since developing itself in our Church, I could not resist an appeal made to me to introduce a few fragments. One can scarcely, indeed, believe that they were edited so long as seventeen years back: and I am persuaded that the perusal of them will not be considered either irrelevant or devoid of interest by any who can enter at all into the subject with the same enlarged views of spiritual and physical agencies for which the writings of that talented author are so remarkable.

"It is the Romanist, and none so well as he, who can draw off from the wide field of English Christian profession the many, whether rude or refined, that have listlessly trodden its enclosures. A customary topic with Protestant writers has been the adaptation of Romanism—or, if we were to use more comprehensive phrases, we should say—sensuous Ritualism, to engage and charm imaginative, sensitive, and meditative minds; not now to speak of its all-prevailing influence with the thoughtless multitude, as a gross superstition, and a polytheistic apparatus. This Ritualism, in a word—and if we now think of it only in its more refined form, such as it assumes when it has to recommend itself to the notions and habits of a Protestant country—it is this Ritualism, with its attendant mysticism, which offers to devoutly-disposed and cultured minds that which the craving of such most earnestly seeks for, namely, a subjective religion, all the elements of which are found within the circle of human nature itself, and are always at its command, independently of that grace and illumination which is felt to be not from itself, nor at its command, but which must be looked for and obtained from above. The devoutly-disposed mind *must* have its religion; and it *may* have it at first hand by the aid of a worship like that of Romanism.

Ritualism, subjectively considered, is the soul's own product; and it is therefore clung to, and rested in, with a deep-felt complacency. Some of the purest minds have been content to stop short in this homogeneous and wild growth of human nature. Then, according to the temperament of individuals, it readily coalesces, on the one hand, with the themes of a lofty and abstruse meditation, or on the other, and in minds of a more vulgar cast, with polytheistic admixtures, and with the semi-sensual gratifications that are supplied by music, painting, architecture, and the various branches of the decorative arts. It is in this endless variety of combination that we now, and in every circle, meet with the ecclesiastical artistic feeling, so worked up with the devout, that much more than an ordinary skill is required in those who would attempt to separate these ingredients. A time ago, which some of us remember, the tastes of the same class of minds among the opulent sought their gratification in what might be called the sublime in upholstery, and in the cognate devices of the arabesque and the grotesque—carved, sculptured, or painted. We have now the *symbolie* for the *grotesque*; we have saints in the place of satyrs, cherubs for dolphins, implements of martyrdom for the paraphernalia of chivalry; and all to meet the whims and exhaust the purses of the very same order of persons, fired by a new enthusiasm, or an enthusiasm that has been newly raked out of the deposits of the middle ages.

But there is something much deeper than this in the now spreading eagerness of the Ritualistic temper. A mere fashion, or 'rage,' as it is called, for ecclesiastical performances, and for the sumptuous accompaniments of such exhibitions, would wear itself out in a season or two: and that which, in its elements and its impulses, is indeed of the world, would presently sicken of the gloom and chill of churches, and would return to its proper haunts—to saloons, theatres, galleries, and the like. The now prevalent Ritualism means more than a fashion, for it is a deep working impulse; it is AN INFATUATION. The meaning of the word as thus applied is best given by the means of an illustration. One enters, let us suppose, upon some infected region, over which a miasma—not to be seen, or felt, or to be shown and proved to be present by any human means—is reigning as vicergerent of Death. All countenances speak of this invisible power, and man and beast stoop and fade before it. Though unseen, it does not leave the casual visitor to doubt of the reality of its sway; for an uneasiness not to be shaken off, but which is the prognostic of worse, warns him to retreat, and to make his escape while he may.

If we turn, then, to the world of mind and opinion, and ask what it is we would thus speak of as an epidemic infatuation, we answer, it is an influence which is found to be spreading from mind to mind, to be taking to itself families and districts, to be enchaining even some of the intellectually robust, and which, nevertheless, when one would apply to it any known mode of rational treatment, or deal

opinion, if we believe them to be honest in their profession. They are taught to look up to their Priest as standing to them in the place of the heavenly Father Himself; and, if they hesitate to make their Confessor Father acquainted with everything he might consider it his province to investigate, he must refuse to give them absolution—and that more particularly if they should exercise anything like reserve in matters that have to do with heretics, who are looked upon as most dangerous enemies to Holy Church.

When revising these pages, I met with a small work called *Tractarian Sisters and their Teaching*, which is so full of startling revelations in connexion with that subject, that I can not refrain from interpolating a few extracts.

“One of the most pernicious books is called ‘A Prayer-Book for the Young, or a Complete Guide to Public and Private Devotion, for the Youthful Members of the English Church.’ The following Morning Prayer for a child under twelve years of age will show the tendencies of this book:—‘As soon as you awake, make the sign of the +, and say, ‘O dear Jesus, who didst take into thine arms little children, and didst bless them, bless me this day. Grant that Holy Mary, the most Blessed Mother, and all thy Ho’y Saints, may pray for me, and my dear Guardian Angel watch over me to-day; especially may Saint —— (Patron Saint, whose name the child bears) remember me, both now and at the hour of death. Amen.’ Many of the above ‘Prayer-Books’ were distributed in the Parishes of St. Mary and St. Anne, by a former Curate of the Church of England, and the Sisters who helped in perverting both young and old. They were afterwards known as the ‘Hackney Sisterhood,’ who, with the Curate (their Warden), honestly withdrew from the fatherly care of the Bishop of London, ‘the Visitor’ of their Convent, ‘St. Mary Priory,’ and placed themselves openly at the feet of the Pope of Rome.—Pages 41, 42. \*

\* \* \* But what effect is produced on the young by Tractarian literature and conventual training? The most lamentable,—hypocrisy and formalism being the basis of the system pursued in what are now called ‘Church Schools.’ It is sad to observe how closely they try to imitate their teachers, in word, look, and action, and most ludicrous to see the articles of dress they sometimes adopt, that they may ‘look like Sisters.’ Their thoughts seem to dwell constantly on themselves, and they appear to think everything they do of consequence. They invariably act the mentor towards their brothers and sisters, and their general deportment shows that they consider themselves little saints. A child now in one of these Schools has been attending Confession and Holy Communion since the age of eight years and a half. There are many ‘Guilds’ for the young in different parts of England, to which they are admitted with a religious service; a monthly meeting of children is held; and as they wear badges, carry banners, and march to Chapel or Oratory, singing a ‘Processional Hymn,’ to gain admission to ‘the Guild of St. Agnes, St. Michael, &c., either as ‘Sister or Associate,’ is considered the highest honour by these hapless victims of superstition. There are also Retreats for children, where girls of tender age keep unbroken silence, and receive the Holy Communion every day, as long as the retreat lasts. Children in these schools are nervous and excitable to a degree. Members of Sisterhoods are very superstitious, believing in the supernatural, dreams, &c. Ghost stories and ‘the noises heard at night,’ form the principal subjects of their conversations. Over each child’s bed is a Cross, Crucifix, picture of ‘Our Lady’ (as they are now taught to designate the Virgin Mary), of their Guardian Angel, or Patron Saint; and as crosses and crucifixes are considered to have the power of driving away evil spirits, these Articles, before being worn or used, are blessed by the Priest. From these schools girls are sent as governesses to disseminate the moral poison they have themselves imbibed. The conduct of orphans and industrial girls sent to service from

the 'Homes' is, in most cases, anything but creditable to their training. Many are now inmates of penitentiaries and prisons, or still worse, leading a life of sin; when without the 'help' of Sisters and Priests, they seem unable to withstand the slightest temptation.—Pages 43, 44. \* \* \* \* \*

While so many efforts are now being made for the extension of Sisterhoods and the consequent perversion of all within their reach; while the Popish training in such schools as Lancing, Hurtspierpoint, Bognor, and many others, contaminating the minds of youth,—facts like these here recorded should not be allowed to rest in silence, when, by the blessing of God, they may be made to speak a salutary lesson to those who are willing to profit from the experience of others. Many have been led astray by the prepossessing manners and apparent gentleness of these *seemingly* holy but really hypocritical Romanizers.—Page 44. \* \* \*

\* \* \* When hearing of 'Church Schools,' let us remember that the hope of Tractarianism is in the rising generation, and that thousands of descendants from Protestant forefathers are now being trained by Jesuits, Priests, and Sisters, to forsake that faith for which their fathers died, and to do the Church's work in the Church's way."—Page 45.

I consider that these fragments are likely to do some service in many quarters where no facility is afforded of investigating such matters: and, while they are important in corroborating my own views,—they may not be without their use in other ways, and possibly lead to the detection and exposure of those insidious manœuvres, whereby the agents of Jesuitism have succeeded in inducing so many to become perverts. For there can scarcely be any doubt but that their spies and agents have been domiciled in almost all the principal establishments throughout the country, so that the falling away of so many individuals in various families might thus be traced up to that personal influence which may have been brought to bear upon them in early life; and so our surmises might be verified and the discovery made, that a French governess, a private tutor, the favourite nurse, or the drawing, the music, or dancing-master, &c. (being members of the Church of Rome, or connected with Dr. Pusey's Ritualistic campaign) had been busy in sowing the first seeds of sacramentarianism, while all around them were heavy in sleep; and that though the seeds had been lodged for many years passively in the brain or in the affections, their labours had been at last rewarded with success by their dupes being drifted into some congenial climate, whether among the bramble-bushes of Oxford, or the enchanted pleasure-grounds for which Rome has always been so highly favoured. It is vain to attempt to account for such perversions on any other rationale, inasmuch as neither right reason nor Scripture principles have anything to do with such developments. The whole system is of the earth, earthy; and it is by a sensual and physical attraction that such souls are enticed into the snare of the great enemy to be taken captive by him at his will; and there is no other instrumentality so adapted to serve his purpose as the female organism—the woman being deceived was in the transgression—and it is by these women as the chief conducting medium that this miasma has been so precociously diffused around us. Neither will Dr. Pusey himself refuse to endorse the axiom, that 'THE SISTER' is the very best species of Retriever that 'THE PRIEST' can rely on in his hunt after unstable souls.



with it on any principle of which reason is cognizant, or which authentic piety can bow to, it is gone:—as well bring argument to bear upon the flashing of the arctic aurora as upon this ruling tendency of the mind around us. An infatuation taking a religious form, is thus seen to draw to itself, and to bind in its threads, first the young, the amiable, and the sensitive among women; and then the sensitive and the less masculine among men; then follow those who, worldly as they may be in habit and temper, must have a religion with its Sunday observances; and this need must be supplied by that which is not so inane that it could not dissipate ennui; and it must be in good repute, and must be easy in its conditions. By aid of its ever-varying recommendations, ritual Pietism engages minds that are very differently constituted; but, in so engaging them, it wholly abstracts them from that which is strictly Christian. No form of worldliness or frivolity is more absolutely remote from the Christianity of the apostolic writings, than is the Ritualism which now draws the crowd.”—Page 303-307.

“We feel—or those feel it who labour to stay the spreading evil—that what we have to do with is not an error that may be corrected, but an infatuation, outlying far beyond the range of reason.”—Page 311.—*Wesley and Methodism*, by Isaac Taylor, 1851.

When the laity have discovered that their Clergy are bent upon being lords over them, instead of commending themselves to their conscience in the manifestation of the truth, they will not rest until they have settled that question in some way or other. For the turning-point in the whole controversy between us and the Church of Rome is, how the ministerial office is held respectively on either side? And it may be worth while to revert to a consideration of the terms in which such views are treated in the writings of our first Reformers, and we will do so by bringing forward the evidence of one of our Bishops, who sealed his testimony to the truth as one of our first Protestant Martyrs, when he was burnt at the stake in the city of Gloucester, Feb. 9, 1555. His words are as follows.

“As concerning the Ministers of the Church, I believe that the Church is bound to no sort of people, or any ordinary succession of Bishops, Cardinals, or such like, but unto the only Word of God: and none of them should be believed but when they speak the Word of God. Although there be diversity of gifts and knowledge among men, some know more, some know less; and if he that knoweth least, teach Christ after the Holy Scriptures, he is to be accepted; and he that knoweth most, and teacheth Christ contrary, or any other ways than the Holy Scriptures teach, is to be refused. Thus I conclude of the Ministers, of what degree or dignity soever they be, they be no better than records or testimonies, Ministers and Servants of God’s Word and God’s Sacraments: unto the which they should neither add, diminish, nor change anything. And for their true service and diligence in this part, they should not be only revered of the people, but also honoured by the magistrates, as the Servants of God.”—*The Confession of John Hooper’s Faith*.—*Later Writings of Bishop Hooper*.—*Parker Society*, pp. 90, 91.

We may also cite, in addition to this, a few words to the same effect from another of those publications.

“So must we think of the Preachers: they be but servants, though they be never so good and learned preachers, and their message is the Word of the Lord. Thus says Christ: ‘It is not you that speak, but it is the Spirit of your Father which speaks in you.’ St. Paul also teaches how we should think upon him and other such preachers, when he says, ‘Let a man judge and think thus of us, that we be the servants of Christ, and dispensers of God’s secret mysteries.’ Therefore they which seek rather to be lords than servants, and be hinderers of preaching God’s Word, rather than faithful teachers of God’s holy will to his people, are not to be counted amongst the servants and ministers of Christ, but rather enemies, seeking their own glory more than God’s.”—*Bishop Pilkington’s Works*, p. 21.

And with respect to the Bishops, who are the chief advocates for such sacerdotal domination, the people will, when they take the matter up, soon let them know that, if they cannot keep their Clergy in order without the display of those cruches which they have pirated from apostate Christendom, they must be prepared for the consequences. It has doubtless not escaped the notice of the public at large, that in the same way as the Stole foreshadowed the development of the sacerdotalism of Popery, and was followed by the abominations of the Confessional, so has the Crozier and Pastoral Staff served as the harbinger of the more open and gorgeous display of all kinds of imitations of Popery among the Clergy, wherever there have been Prelates weak enough to imagine that they magnify their office by the assumption of such secular paraphernalia; and few are so deficient in their reasoning powers as not to foresee, that if we have many more cruched Bishops added to those already on the Bench, we must look forward shortly to the tottering and fall of the Episcopate altogether,—for we have had some lessons taught us lately which are not likely to be forgotten. We have had one of these Prelates compassing sea and land to vindicate that most unscriptural dogma, and he not only displays two of these lordly Staffs, but has arrogated to himself the Archiepiscopal Crozier also, which, like a great crossbar, he has been brandishing in the face of the supreme government of this realm, like Thomas-à-Becket of old, as if everything should defer to the sacerdotalism of his order. One would think that almost any government would henceforward pause ere they recommend to Royalty any future aspirant to the Chief Pastorate in our Church, and first ascertain whether their nominees are likely to conform to the time-honoured formalities of our Protestant legislature, or whether they have any leanings to, and are likely to interpolate, the long-discarded ecclesiastical apparatus peculiar to the Court of Rome.

As it might appear to some that we are uncharitable in making such a determined stand against the systems of both Popery and Ritualism, as if other denominations or sects of Christians were not as much to be reprobated by all real Christians as they were, it becomes necessary to make a few remarks, by way of justification, which can only be done by drawing attention to the fact, that the sacramentarianism of the Romanist and the Ritualist is so peculiar, that it will admit of no amalgamation with any other Christian bodies, because they look upon auricular Confession and Priestly Absolution as an indispensable article of their creed. So that we must regard them as members of a compact and organized confederation, whose individuality is so compromised, that we can never feel at ease in any dealings we may have with them: for such is the nature of the Confessional, and the espionage exercised by their Priests when they are under their direction, that there are no family or private transactions which are not in danger of being thus subjected to their surveillance. So that, when brought into contact with either the strict Romanist or the confirmed Ritualist, we can never be certain that we have not to do with their Priest, and if so, with a great ruling Autocracy. It would, indeed, be uncharitable to express a different

I regret that I could not make more use of this valuable, though soul-harrowing, pamphlet; but I trust that I have so commended it to the notice of my readers, that some of them may not think one shilling too large a sum to lay out upon it to put them in possession of the varied and important information which it contains.

Just as I was congratulating myself that these memorabilia of Ritualism were drawing to a close, my attention was unexpectedly drawn to a feature of the movement which was so startling, that I could not do otherwise than sound a note of warning of the danger that threatened us from a quarter little suspected. For it is now ascertained, that there is a trained band brought over from America to fraternize with the conspirators at the Cowley Redan; so that they will be enabled to make use of these foreigners in various ways, which few Englishmen would be shamefaced enough to engage in; and, as the information is derived from one of their own periodicals, the *Parish Magazine* for October, it is not likely to be gainsaid. We are therein given to understand that, the CENTRAL HOME for the Mission Priests of St. John the Evangelist being ready, they are about to enter it at once, the occupation to commence with a Retreat for the Clergy, beginning on the 5th, and ending Saturday the 10th of October. Next follows a description of the nature and objects of these Popish Conventicles, couched in terms which we conceive to be identical with the language of Ignatius Loyola and the Jesuits who originated them (and whose exertions have been lately done into English). Some extracts, however, may be more acceptable than any digest I might be able to prepare.

"Some Religious Book is read aloud during meals. In our Mission House there will be a Reader regularly appointed for all meals, as we ordinarily have reading during that time—but when Retreats are held in Country Parsonages, the Book is generally handed on from one of the Clergy to another and they read aloud in turn.

The Holy Communion is celebrated daily during a Retreat, and those who desire it can communicate. In addition to the Matins and Evensong of the Church, there are also said various other offices of prayer according the ancient custom which we know that the Apostles themselves observed—as David had done—of praising God seven times a day."

"The hours of prayer will be regularly observed in the Chapel of our Mission House, and I hope that many of the parishioners, although unable to attend, will lift up their hearts unto the Lord at such times wherever they may be. A few strokes of the bell will give notice what the times are at which they are said."

"The chapel will not be open to ladies, but I shall be very glad if any of the men of the parish will at any time come and worship along with us. The service is but a short one, and the midday prayer occurring as it does just when the labouring men rest for dinner, they can easily, if they like it, arrange to come for that ten minutes to our chapel."

"During the first week after the opening of the House there will be a Retreat for Clergy; in the second week for Laymen. Such Retreats have now been held in many places for clergy, and for laity both men and women. One principal occupation of the clergy resident with me will be to go into various parts and conduct them."

"At the missions we have frequent services in the church, with sermons for the purpose of arousing the people to a livelier sense of their responsibility to God and their duty as their redeemed creatures. The nature of such services will of course vary with the character of the population."

"It is in consequence of being engaged in these works in different parts of the country that our society is called a Society of Mission Priests, and our central home a Mission House. We do, however, contemplate eventually a mission work in India whenever our numbers may allow of a branch of the Society being sent out to that country."

"As the parishioners generally know, some of us are Americans, and it is hoped that they will some day return and organize in the Western Hemisphere a Mission Society like our own."

"Our House will also be opened by the Vice-Chancellor's license as a Hall for Undergraduates. Those who come here will doubtless generally be training for Holy Orders, and in this way we may by God's grace be enabled to forward the efficiency of the Church of England."

The whole article bears the subscription of 'R. M. Benson, Superior.'

Now as to what view others may be disposed to entertain of these matters, I have not taken pains to ascertain; but I consider that any person with an ordinary share of common sense will scarcely need an opinion to be given on the subject, for the net is so plainly laid in their sight, that it must be a sorry bird indeed that could fail to discover what it is meant for. Having already touched upon the subject (at page 146), I need only follow it up by observing, that here we have sufficient data to settle our prognostication of the raid about to be made both upon the University of Oxford as well as the country at large, without limiting it to the diocese of Oxford in particular. It is, indeed, an exceedingly cleverly-conceived move, on the part of those who are engaged in that hazardous game. For by it they hope, not only to sweep clean off from the board the Men, Knights, and Bishops, but to checkmate Royalty itself. For, as Dr. Pusey, who has lately made known upon the platform what is the secret of their manœuvres behind the scenes, has informed us that there is nothing like an appeal to the eye [see p. 81], so are they now bent upon familiarizing the out-of-doors sight-seers with a view of the monks in their full-dress costume. With the help of only one American they have already been trying it on in Oxford, and the enquiry has been, 'Who are those Monks now walking about to and fro in our streets so leisurely, as if they felt they were at home?' and the answer has been, 'They are some of the Elder Brothers from that Cowley Monastery of which Father Benson is Superior.' They are becoming ashamed of the academic and clerical legal costume, and, during the long vacation, have been preparing themselves to stand the searching stare of the returning students. So that now, having filled their cells with a sufficient number of regular (perhaps real?) Monks, with a cheek for anything, they think they will be strong enough to brave public Protestant opinion, and we shall have the Father Superior and his Inferiors, big and little ones too, setting a new fashion of vestimentary attire, to wipe away, as they conceive, the disgrace of parading the High Street in other than academic and strictly ecclesiastical costume! What the effect may be upon the Vice-Chancellor and Proctors is a very minor consideration, for the revolution that must take place in our parochial regime is the point that must be kept in mind, so momentous and so demoralizing is this Ritualistic movement likely to become in its consequences. For here we have a Society, whether only in appearance, or actually, Popish, taking up its head-quarters at the back-door of our University itself, and prepared to scour over the whole country to make proselytes to everything that is antagonistic to the Reformation principles, and under the wings of the Vice Chancellor

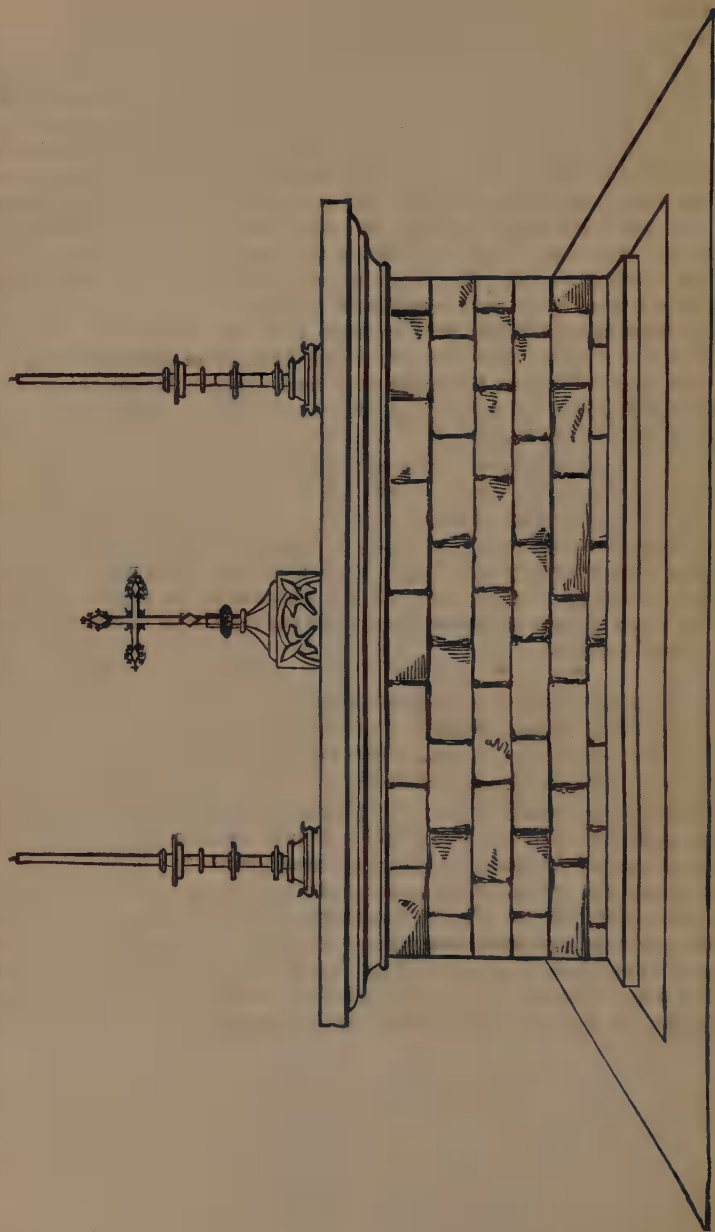


of the University and the Bishop of the Diocese likewise. I should be ashamed to associate our Bishop with any such dastardly cabal, if I were not under a strong conviction that they considered themselves quite safe from any interference in that quarter. For the very fact that the Father Superior and one of his Monks had been selected to preach some of the last Lenten Lectures under the special sanction of the Bishop, is enough to confirm them in their assurance of his sympathy with their views; and more particularly as the American was the very last on the list of four-and-twenty names. Who then, I ask, will, with these premises to assist them in arriving at the legitimate conclusion, not tremble for the issue of such devices? It is bad enough to have the stealthy machinations of our own home-trained disaffected sacerdotalists to grapple with, but what prospect is there of our being able to cope with the determined encroachments of a subtle Brotherhood, whose lives, from their earliest years, have been devoted to the cause they have espoused? To think of the scenes that may be anticipated when such an agency (it may be some of them from the backwoods of America) is at work among us, exciting mysteriously our hysterical womenfolk—terrifying their children—unsettling the feeble minds of our adult population: and all this, too, under the semblance of the deepest piety, and a yearning for the moral welfare of our hitherto Protestant millions! Alas! for the necessity of even thus hurriedly alluding to such a subject. But where are we to look, except to Him who can still the madness of the people, and make the wrath of man to praise Him, while the remainder of that wrath He is able to restrain,

\* \* \* \* \*

But here I must now, however abruptly, lay down my pen, and if only I may have had the privilege of stirring up the pure minds of but a few true Protestants and faithful followers of the blessed Jesus, to pour out before the throne of grace their supplications and intercessions for His merciful interference to stay this plague and pestilence that is stalking through our Zion, my labour will not have been in vain in the Lord. And I cannot do better, in bringing these labours to a close, than invite all those who are trembling on account of the dangers that now threaten us, to unite with me, after the language of the last Prayer of our dying sixth Edward, and with sincere hearts call upon our heavenly Father, and say, 'O my Lord God, defend this Realm from Papistry, and maintain Thy true religion, that we and all Thy people may praise Thy Holy Name, for thy Son, Jesus Christ's sake. Amen.'

STONE ALTAR RECENTLY ERECTED IN THE PARISH CHURCH OF BLOXHAM, OXFORDSHIRE.



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